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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., December 24, 1936

NEW SERIES
VOLUME XXXVIII. No. 52

Who's Who and What's What

A Primitive Baptist Church in North Carolina recently sent an offering to the Baptist Orphanage of that state.

Dr. Perry F. Webb resigned the pastorate at Pine Bluff, Ark., last Sunday after seven years of great service. He goes to First Church, San Antonio, Texas.

We are sorry to chronicle the death of Dr. W. S. Guyton of Pickens. He had a multitude of friends who will miss his tender and efficient ministry.

A few years ago Dr. C. T. Ball projected the "Eastern University" at Philadelphia, Pa. We understand that the institution has been moved to Clarendon, Va., and renamed University of Arlington.

Mrs. J. G. Reynolds retires Feb. 1st after serving seventeen years as secretary of the W. M. U. of Missouri, the only one Missouri women have ever had. She is succeeded by Mrs. C. M. Truex of Liberty, Mo., wife of Rev. C. M. Truex.

One of the after effects of the abdication of King Edward the Eighth is the agitation among Englishmen for the disestablishment of the Church of England (Episcopal). It does not seem likely that this particular crisis will result in disestablishment, but it starts the people thinking in that direction, with the probability that some day it will be an accomplished fact. Tradition, prestige and social custom hold the nation to the present arrangement, in a way that surprises many who watch religious conditions in the old country. That the political alliance between the church and state is an unholy union which operates to the disadvantage of spiritual religion there is hardly a doubt in the minds of those outside the English Church. The injustice of taxation imposed on those who do not accept the creed and ministry of the Church of England is patent. But the present troubles are not apt to produce immediate disestablishment. For one reason, there are others outside the Church of England who cannot put their stamp of approval upon the marriage of divorced people. It leaves too much to be explained away.

The editor had the pleasure of accompanying Pastor M. O. Patterson and Dr. A. A. Kitchings to Walnut Grove Saturday afternoon. That evening the pastor and people provided a fish and oyster supper for the church people and visitors which was immensely enjoyed by a large company. Dr. Patterson presided and an address was made by Dr. Kitchings. The editor contributed a few feeble remarks. The deacons, led by brother Paschal presented a financial program for the year 1937. This was later approved by the church, and provides for a minimum of \$300 for the Cooperative Program, putting the Baptist Record into every home where it is desired, and ample liberty for any further contributions to all the Baptist work. On Sunday morning the editor preached and taught a Sunday school class of men and women and the pastor preached at night. We had the pleasure of being in the homes of Deacons Paschal and Chadwick and their wives and interesting household. Our best wishes for this fine group of folks in the New Year. The church kept open house Sunday afternoon for subscriptions to the budget.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

THE BAPTIST BUILDING PAYS PROFIT

In 1919 the Baptist State Convention Board purchased an office building at the corner of Capitol and President Streets, Jackson, Mississippi, through Dr. J. B. Lawrence, Corresponding Secretary, for the sum of \$27,500.00.

Since the beginning of 1921, the present writer has had the management of said building. Repairs have had to be made from time to time which have totalled an aggregate outlay of approximately \$5,000.00 in the nature of permanent improvements. Notwithstanding this and the depression and the competition with large new office buildings in the city, the Baptist building, according to the auditor's reports, has brought in a net profit of \$36,395.14 during the sixteen years from 1921 to the present time.

In December 1932, the building was sold to the Mississippi Woman's College of Hattiesburg, but continued under the same management until the 12th of December this year. When the building was sold to the college and the proceeds of the sale used for paying debts of the various colleges, the Baptist Convention Board agreed to continue the management for a period of three years. Accordingly, on the 12th of this month, the State Board turned the managing of the building over to the college, which in turn employed a real estate firm of Jackson to manage the building. It appears that the college will have no trouble in deriving a revenue of at least 6% on its investment as the demand for rental property is on the increase. The college, however, received 6% on its investment during the past three years.

The Baptist constituency have a right to know how their property is used and what revenues it produces. The giving of the building for the paying of Baptist debts is not the only contribution which the Mississippi Baptist Convention Board has made. The Board paid on the Baptist school debts from the proceeds of its interest in the sale of the Book Store \$4,100.00, and from the proceeds of the sale of the Press approximately \$7,000.00. The records show that the net profit from the Book Store was \$4,500.00. The Press made an even break and would have made money but for the fact that many Baptists were opposed to the extensive business which the Press had planned. Some feel that as a denomination we should not do a competitive business; that is, to compete with Baptists who contribute to the support of the denominational work. Whether those who object to the denomination being in business will contribute more since property has been disposed of remains to be seen. At present, the Baptist Convention Board owns only one piece of property, and it has been offered for sale.

THIS YEAR AND NEXT

If contributions serve as an index to the spiritual condition of a denomination, it is a bit difficult to determine whether or not the spiritual growth during the year now closing has

made any gain. Contributions have increased by more than 10% during the year, but the financial income throughout the State has increased much more than 10%. The present month is showing gains over the same month of last year. This is encouraging and prospects are good for a still greater gain by the close of the year.

We do not know what next year holds for us. That may be determined largely by what we hold for next year. "He that soweth bountifully shall also reap bountifully." This should be the standard by which we plan for the coming year. There seems to be a feeling that next year is going to be much better than the present year has been. If we expect it and work to that end, I am confident this will be true.

We should set our goals higher for next year. We should plan to come to the end of next year with all financial obligations met. This in itself will be a wonderful achievement. We should decide and plan and work for a much larger increase in our church membership. Plans are in the making which lend encouragement. Our working force has been recruited to some extent. The Five Thousand Club is on its last thousand. The success of this club will assure the meeting of our bonded obligations. We must finish this club at the earliest possible date. Brother Holland, the Promotional Secretary, will address himself to this task beginning January 1st. The satisfaction of mind which the success of this club will bring to the constituency will inspire our people all along the line. We have many reasons to be encouraged and for high expectations for 1937. Let us determine to make it our best year.

—BR—

The church at Clinton had a reception committee Sunday afternoon on the job to receive Christmas gifts which were distributed later to those who have suffered hardships.

Welcome to brother I. E. Lee as a member of the fraternity of Southern Baptist editors. He has taken charge of the Illinois Baptist. His training and wide circle of friends fit him well for the task.

Dr. Norman W. Cox has been four years at Huntingdon, W. Va. In this time there have been 713 additions, and contributions have totaled more than \$100,000, about \$30,000 going to missions. In the past year the Sunday school has averaged 1,000.

Dr. Geo. W. Truett spoke twice recently at the installation of Dr. Gordon Palmer as president of Eastern Baptist Theological Seminary in Philadelphia. This new institution has an endowment of \$3,000,000 and 200 in the student body. It is a conservative orthodox school.

Rev. J. Roy Robinson of Gaffney, S. C., has been chosen as B. S. U. Secretary by Florida Baptists, to succeed Mr. John Hall Jones who resigned last summer. He locates at Gainesville, Florida, and begins work Jan. 1st. He is an alumnus of Furman University. His principal work is among students at the University of Florida.

The Baptist editors and others who help to make our papers and make them go will meet in Jacksonville and St. Petersburg, Florida, early in January, probably on the fifth and the days following. They always enjoy getting together, and to meet in Florida in mid-winter is an unusual pleasure, and the prospect of being the guests of friends there seems almost too good to be true.

Sparks and Splinters

State Mission Secretaries of the South meet in Tampa, Florida, Feb. 16-18.

1,000, or one-fifth of the students in the University of Alabama are Baptists.

Dr. W. B. Bagby, our Southern Baptist Missionary to South America, is still on the field, and his six children are all engaged in mission work.—Ex.

Emory University (Methodist) of Atlanta recently celebrated its centennial. It was endowed by Mr. Asa G. Candler who has given \$8,000,000 to the institution.

Rev. and Mrs. W. E. Allen, missionaries to Brazil, and Mr. and Mrs. Freeman from Argentina, are spending part of their furlough time at the Baptist Bible Institute.

The Sunday School Times of Philadelphia announces a series of articles by the editor, Dr. Trumbull on prophecies being fulfilled in our day, beginning in December, running six months.

It may be just as well for us to keep in mind that we won't make the world better by fussing at it; and children won't be improved by scolding. This does not do away with the need of loving rebuke.

A Methodist church in New York, we are told, has a few minutes devoted each Sunday morning to the "voice of youth," when some one of the young people reads a brief article from their church paper on a subject helpful to the Christian life. All of our churches need a larger participation of the people in the worship hour.

From the Baptist Messenger we learn that the Sunday School Board recently appropriated \$10,000 to help pay teachers in the Southwestern Seminary. The Board has contributed heretofore to the department of Christian Training in the Louisville Seminary and in the Baptist Bible Institute.

Dr. E. D. Elliott has been elected Secretary of the Baptist Brotherhood of Louisiana. He is a Scotchman whose family turned against him when he became a Baptist, is an alumnus with the doctor's degree from the Baptist Bible Institute and has done a splendid work as pastor of the church at Hammond, La. Later: Dr. Elliott declines.

Since Dr. G. F. Winstead came from Beaufort, S. C., to Brooksville, Miss., we have received resolutions passed by the pastors of Savannah Association commending him most graciously for his loyalty to high Christian ideals, his blameless character, his high scholarship, and the fine service he has rendered. It makes us all the more glad that he has come back to Mississippi.

We who put our efforts into the making of The Baptist Record are grateful for the words of appreciation spoken and written to us about the paper. We are grateful too for brotherly criticism. Among the kindly things written us we particularly appreciate a good word from Hollis Jones of Union who says he is "just a boy" and has been reading the paper for a year and is greatly helped by it. It is better to help one boy than two grown men.

For three months, beginning the first of January, the Sunday school lessons will be taken from the Gospel of John. Dr. L. B. Campbell will give the expositions of these lessons from week to week, and there will be no better found in any of our current periodical literature. For some time the editor has been giving attention to the Gospel of John and will continue this, the Lord willing. Our Sunday school forces in Nashville are seeking to make this study a great spiritual force in the lives of our people. We ought to be better from these studies, and not aim merely to know more. Read the Gospel through again and again; open your heart to its message; feed on its truth and tell others of its benefits. In the Sunday School Builder our Sunday school workers will find much to interest and help them.

From Russia come evidences that the restrictions on and persecutions of Christians has resulted in purging away the dross, but not in destroying religion.

If the number of automobile accidents in New York City has been reduced it is due to ordinances reducing speed, and not to a decrease in drunken drivers.

A committee of Texas brethren are working at plans for a statewide revival next summer in all the Baptist churches. Dr. Truett delays for a while his preaching tour in Europe in order to take part in it.

Dr. Geo. W. Leavell, formerly missionary in China, now living in Bristol, Va.-Tenn., recently gave his check to the Foreign Mission Board for the salary of a missionary in China in 1937, to represent himself and family.

There will be no issue of the Baptist Record next week on account of Christmas. However there have been four issues in December and 52 in the year 1936. This is leap year and the extra day is Thursday, our date of issue.

Pastor W. H. Smith has resigned at Longview to accept a call to Sulplur, La., for full time. We understand this is a promising field and we are not afraid but that brother Smith will measure up to it. We regret to lose him from Mississippi.

We are glad of a nation-wide preaching mission and hope much good has been accomplished. But there is one we may all have a share in with prospects of larger returns, and that is for you and me to pray earnestly for the man who preaches in our church.

Our people are interested in the progress made by the Southern Baptist group in Arizona. From the secretary of First Southern Baptist Church at Phoenix we learn that their budget for next year is considerably enlarged, the best in the history of the church. The church is growing in members and in grace.

Sunday was Home Coming and Dedication Day at West Laurel Church. Former Pastor Bryan Simmons preached the sermon in the morning. Dr. W. W. Hamilton of the Baptist Bible Institute spoke at 2:30 p. m. Congratulations to Pastor A. B. Pierce and this great church.

Mr. Robt. L. Cooper of Aberdeen is back home after singing in twelve evangelistic meetings in Oklahoma, also having charge of the singing in the evangelistic services at the Oklahoma Convention. He is available for similar work in his home state beginning the first of January.

Pastor C. E. Welch of Central Church, Memphis, has a substantial increase in his salary for 1937 voted enthusiastically by his congregation. This church has been laboring for some years under a heavy debt, but they are now meeting the interest payments promptly and reducing the principal.

The North American Committee to aid Spanish Democracy reports that hundreds of atrocities have been committed against Protestants in Spain by the rebel Fascist armies. Names of many Protestant pastors and their wives are given who have been shot, many others being imprisoned. And the pope makes no protest.

One thing that makes us think better of the national preaching mission is that the Christian Century complains that it was not used to promote church union. There are some people who when the preacher gets right straight after sin, begin to raise questions about Gerezim and Jerusalem, and want to turn aside to settle some old controversy. Let's get on with the job.

It is certainly different down in Mexico. They tell us that the government is carrying on an anti-alcohol campaign. Recently 20,000 young people marched through the streets of Mexico City carrying banners of protest against the use of intoxicating liquors. It used to be that the sons of belial in the U. S. A. went over the Rio Grande to debauch themselves. Soon it seems the tide will be in the opposite direction. They call those Mexicans all sorts of bad names, but they seem to be setting up some moral standards which rebuke the folks on this side of the border.

FROM TOLERANCE TO INTOLERANCE

By R. N. Whitfield, M. D.

Webster's dictionary defines the word tolerate as follows:

"To suffer to be, or to be done, without prohibition or hindrance; to allow or permit negatively, by not preventing; to put up with; as, to tolerate doubtful practices."

In other words just "sit idly by" on the stool of do-nothing and let the forces of evil and lawlessness have full sway. That's just about the picture in Mississippi today.

No wonder the minions of lawlessness thumb their noses at the churches. What are the churches doing to check their depredations on society? Practically nothing. Church members meet with pious faces on the sabbath, offer up prayers, sing noble old songs, and hear dissertations from their pastors, while just on the outskirts of the towns are flourishing dens of vice depending to a large extent on patronage from members of the church.

If church members who gamble and drink whiskey were to resign their membership, wouldn't our ranks be thinned? And we would lose a lot of good paying members, too—and possibly a few deacons. Don't know about the stewards and elders.

Church members know very well that thousands of automobiles are traversing the streets of our larger towns and nearby highways until the small hours of the morning every night—that whiskey and gambling joints run full blast practically all night alongside the highways in plain view of officers of the law and everybody else, and it is known that a large number of church members are involved, and that sons and daughters and friends of church members are being dragged down by these forces of destruction. Yet church members still pray prayers and sing hymns and listen to their pastors preach on abstract doctrines and do nothing else.

Fifty determined men and women in any county in Mississippi could set forces in motion that would run rotten officers out of office; and the combined strength of these forces all over Mississippi could change law enforcement overnight. The average county population in Mississippi is approximately 25,000 people. It does seem that one person out of every 500 could be depended upon to do something to help stem the tide.

We have now reached the stage where conditions are INTOLERABLE.

Webster's dictionary says this word means:

"Not capable of being borne or endured; not proper or right to be allowed; insufferable; insupportable; unbearable."

Have we reached the stage where we can see that conditions in Mississippi have become intolerable—or are we yet sleeping and do not wish to be disturbed?

HOW ABOUT TWO-THIRDS?

By J. E. Dillard

Secretary See said his report showed a substantial increase over last year. "But" said he, "only about one-third of our churches are really enlisted in our denominational work."

Brother Bee said he had a great pastor and his church gave liberally. "But," said he, "We didn't put on the Every Member Canvass, and only about one-third of our members give anything at all."

Doctor Dee said they made an Every Member Canvass in his church. "But," said he, "only about one-third of those who give follow the scriptural plan and tithe their income."

These things ought not so to be.

Pastors, let's make thoughtful investigation as to the why of this situation, and by prayerful planning devise a remedy for this condition, and by being persuasively persistent try to apply the remedy in order that the two-thirds may join the one-third so that we may have all our people in all our work. "Let us not be weary, etc."

J. D. Brown is the new pastor of Immanuel Church, Baton Rouge.

A PALATABLE MENU

By I. H. Anding

Dear Record:

From your columns, it is evident that the recent meeting of the Baptist State Convention at Natchez was replete with matters of interest relating to the Kingdom of our Lord. Blessings for body and soul were abundant. You enjoy a good dinner. Why? You are built that way. You enjoy a good revival meeting or a good Convention. Why? If a Christian, you are built that way. Those whose good fortune it was to attend the Convention should not lay claim to a monopoly of the blessings, for some of us, no doubt many, who were not present were recipients of the refreshings coming to them through your columns or otherwise.

That brother Walton Lee by name, has my vote for life membership as secretary extraordinary of the body, for precision and conciseness he is unsurpassed. The official setting seems to have been satisfactory. So appropriate that the Natchez pastor, brother Sullivan, was given such a fine complimentary vote, for the presidency. It was indeed fitting that in the long line of the Natchez Baptist pastors succeeding the first president of the Convention, Rev. Ashley Vaughn, one hundred years ago, that the present pastor should be recognized by an almost winning vote as the logical successor to that position of honor. It appears, however, that the chair was acceptably filled, with Revs. Sullivan and Boyd as vice-presidents.

The sermon for the occasion by brother Bryan Simmons was appropriate and in keeping with Bible truth and full of spiritual fervor. It goes as accepted that the fine sisterhood in attendance added much to the interest of the sessions by their prayerful and devotional spirit. The singing, I know, was glorious. What a heart-thrill of joy must have been that dear old song: "Children of the Heavenly King," so sweetly given as a solo. The thought of it carries this writer back quite 75 years ago, to the old church of which the aged William Mullens was pastor. He, the grandfather of Dr. E. Y. Mullens of our Louisville Seminary, went to his reward long years ago. His son, Elder Seth S. Mullens, following his father became pastor. It was he who led me into the baptismal waters and after figurative burial according to "the Jesus way" straight-way he led me out. You dear folks, will not cynically smile at my love for the dear old songs, some of them used when giving the welcome of Christian fellowship to those asking for church membership.

But listen! here is a dish from the table of the Lord for which I give Him heartfelt thanks. Immediately following adjournment of the Convention, who should step into my home but that "inimitable" B. D. Gray, just as vivacious as in the days of yore when we were college mates. Just a few golden moments with me to say: "Anding, I could not pass through Brookhaven without seeing you and telling you how I love you." He must needs rush to the station for his train was due. Had time to say "A great Convention." Nothing more appetizing than that pressing, warm, and loving embrace he gave me. Such expressions leave with us precious memories.

I have a way of telling folks of the memory vases in the chambers of the soul, where we may place the beautiful and fragrant flowers of kind words, endearing expressions, and generous deeds shown us by some departed, yet by some still abiding friends. Such flowers in memory's vases, and refreshed daily by prayers for the givers, and thanks to the Father of our mercies for giving us those, who so graciously reflect His nurturing loving care, is good for the soul.

At the end of this century, then what? Long before that the glories of heaven for many. "Bread of Heaven feed us till we want no more."

The worse weather the larger the crowd, is the report from the Baptist Rescue Mission in New Orleans.

GRAPHIC PARAGRAPHS FROM AN UNFORGETTABLE JOURNEY IN ARGENTINA

L. R. Scarborough

Our missionary party, after delightful experiences in Buenos Aires, moved on into the interior of Argentina, visiting Rosario and other important centers and sections in the most remarkable agricultural and cattle-raising country we have seen in all of our journey. Rosario has seven churches, and the Baptists of the city arranged a central hall for evangelistic services, besides having services in the churches. The services in the hall were remarkable achievements in soul-winning. There were more than a hundred professions of faith under the preaching of Dr. Maddry and myself.

The farewell service was in the hands of the young people of the Baptist churches. Those who witnessed it will never forget it. There were more than 450 people packed in the little church, the great majority of them being young people from these churches. Five of the young people spoke briefly. They were messages of power. Dr. Maddry preached a masterful sermon on the "Stewardship of Life," and "called out the call." Immediately and enthusiastically more than a hundred volunteers to preach, to teach, to sing, or to be missionaries anywhere in God's Kingdom answered his appeal. It was a never-to-be-forgotten service.

We were deeply impressed with the victories the Baptists have already gained in this dynamic city of 600,000. The Blairs are the missionaries there, and what a blessed service they are rendering! Our party had to separate because of the overwhelming demands from other centers in that territory. Dr. Maddry and Dr. Taylor went to Cordoba, a great center in a wonderful section, but because of a specially called meeting of the missionaries back in Buenos Aires their program was not carried out in that section. Under the guidance of brother V. L. David and brother Ricardo Alvarez, of Montevideo, a very fine native leader and an excellent interpreter, Mrs. Scarborough and I toured another part of the country. We were in an automobile for about 350 miles in one of the most wonderful agricultural and stock-raising sections I have ever seen. We visited Las Rosas, El Trebol, San Francisco, Rafaela, where the Davids live, Santa Fe, and Parana, a great island city in the River of Parana. We made two or three places a day, and I spoke to great crowds everywhere. There were towns of from 10,000 to 150,000 each. There were more than a hundred professions of faith in these places, and a great number of volunteers for the service of the Master.

We had the pleasure of meeting the famous Broda family, one of the most remarkable families in all the mission fields. The story of the mother's conversion, the call of God to her three sons to preach, and their ministry for twenty-five years is one of the most thrilling in all the annals of Gospel triumphs. An account of their achievements would make a great missionary book.

We passed over 350 miles of the richest delta land I have ever seen, as level as a floor. Farms and ranches joined each other. Great wheat farms, corn farms, fine cattle, fat hogs and sheep were noticeable everywhere. I wanted the whole land for Christ and Baptists!

Our missionaries, the Orricks, the Blairs, the Davids, and the Harts, and the native workers, the Brodas, Ostermann, and others, have done a wonderful work in planting the Gospel and raising it to a rich harvest. I have never seen a richer harvest in my life, nor more need for trained workers from the homeland and among the natives. Dr. Maddry and the missionaries and native leaders are working out a plan for a training school at Rosario. We are very hopeful that this plan will mature and we can make a great educational center in that section.

This is a brief sketch of a remarkable experience. Southern Baptists need to back their missionaries in this, one of the most important mission fields in the world. We wish that Southern Baptists could see and feel what we have seen and felt! With the foundations already laid there is a radiant hope for all the future in this land.

OF INTEREST TO BAPTISTS EVERYWHERE

By Dr. J. H. Rushbrooke, General Secretary Baptist World Alliance

British and Indian Baptists.

On the occasion of the centennial celebration of the Telugu Baptist Mission at Ongole, "Lone Star lamps" were presented to Dr. Truett and Dr. Rushbrooke. The latter has passed on his lamp to the Baptist Mission House in London. The Baptist Missionary Society reciprocated by sending to India with a message of cordial greeting a copy of the original edition of William Carey's historic work "The Enquiry into the Obligation of Christians" (published in 1792). A cordial acknowledgement has been received from the Telugu Baptists, and the book has been deposited in the archives of the Mission at Ramapatam.

Spain: Religious Liberty in Peril.

Beyond doubt the whole weight of the Roman Catholic Church is behind General Franco, as Liberal-Republican feeling in Spain is behind the Government. The Government stands for the Constitution of 1931, that is to say, for religious freedom. All available evidence indicates that Protestants and Evangelicals have more to hope from a victory of the loyalists, and that an insurgent success would imperil their hard-won freedom.

The situation is bedevilled by hideous and widespread murder—unhappily on both sides. The insurgents have shot prisoners by hundreds. Evangelical workers who have nothing to do with the war have suffered terribly, and many have been killed, in the districts occupied by General Franco. On the other hand, it is clear that the Government supporters are far from disciplined and well behaved. Mob violence has issued in serious outrage, and dangerous extremist and atheistic elements tend, under conditions of disorder, to increase in strength.

Our sympathies are naturally with the party which is standing for a Constitution and a regularly-elected Government. We cannot excuse excesses, but we can understand the desperate resentment of a lately enfranchised people when faced with the prospect of being once more flung back under civil and sacerdotal tranny. The heaviest moral responsibility rests upon those who, by raising the standard of rebellion, introducing Moorish troops, and working upon the fanaticism of masses of ignorant Roman Catholics in the land, had let loose the evil passions on all sides.

We are deeply concerned for our Evangelical brethren in Spain, and indeed for the whole Spanish people. Nevertheless, we believe that after the awful tribulation of today the way to larger freedom will finally be opened—in spite of the complication of interference from "totalitarian" states.

Not Christ the good man is what the world needs, but Christ the God-man.

We hear that our Ex-Mississippi pastor, H. L. Carter, has resigned at Halls, Tenn., to accept a call to Ridgely, same state.

Topeka, the capital of the oldest Prohibition State, claims the distinction of being the largest city in the nation without a city jail.

The Sunday School Board has just brought out a volume by Mrs. Emma Williams Gill, wife of our Southern Baptist missionary to Europe, entitled Home Life in the Bible. These chapters, more than 30 in number grew out of chapel talks made to girls in the mission school in Roumania. They show a good knowledge of the Bible and are written in simple attractive style. It is a wholesome book, to be had for \$1.25.

EDITORIALS

MINISTERIAL JEALOUSY

They say that it does exist, and as some one has said that preachers are made out of laymen, it is natural to suppose they have some of the same characteristics. The temptation to professional jealousy can hardly be questioned all down the line, and unless some nobler spirit comes in and overcomes it, there is a serious danger that it will take possession of men in every line. There is reason to be thankful that there is so little of it among preachers as there is. But it may help us to see in John the Baptist a spirit so exalted as to make jealousy of another's success impossible to him. Jno. 3:22-30.

It may be well to notice that the provocation to jealousy comes from the words or conduct of partisan friends and not always or necessarily from within the heart of the preacher himself. In the case of John the Baptist the temptation came from an outsider. Jesus and his disciples came into a territory near where John was preaching. These disciples of Jesus had themselves, most of them, been disciples of John, and had later joined Jesus and were now following Him and assisting Him. This had not ruffled the spirit of John; it was exactly what he had sought. And when Jesus invaded John's territory and began preaching and baptizing, this did not displease John. It is sometimes regarded a breach of ministerial courtesy for a man to come into a field already "occupied," or claimed as another's territory. Both parties need to show brotherliness under such conditions. But surely there can hardly be competition or conflict in trying to reach people with the gospel. Jesus did not seem to think it was a breach of amity or comity to go out into the country of Judea and start an evangelistic campaign. There is a possibility that complaint made under such circumstances shows more concern for ones own personal interests than for the souls of people who need shepherding.

But even when preachers would be able to get along together and work together if let alone, it often happens that some nervous or meddling person is ready to start something. When Jesus and John were having a great and successful evangelistic campaign, and baptizing people right and left in the Judean country, along comes a native of the district, "a Jew," and starts an argument about the relative merits or the comparative value of the baptism administered by Jesus and that administered by John. We have seen roosters or dogs that would get along very well together if some malicious boy did not seek to start a fight.

To be sure this "Jew," as he is called did not have a very clear apprehension of the gospel or of the ordinance of baptism. Trouble is usually started by somebody who knows only about half of the truth he is talking about. If we could get down to the center or the bottom of the truth there would be less misunderstanding and controversy. We are told in the gospel of John that there was "a questioning on the part of John's disciples with a Jew about purifying." That was all this Jew could see in baptism. He was familiar with ceremonial purifying of various sorts, and he just thought this was another ceremony of purifying. We know that it was a mark of repentance and announcement of faith in the coming Messiah, but he saw only what was on the surface. And he started an argument.

The disciples (and probably the Jew) take the matter to John. The question involved the relative merits of these two prophets and the leaders, John the Baptist and Jesus. And Jesus was getting the crowd. "He that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same (or "He" with large emphasis, He) baptizeth and all men are coming to Him." These disciples of John were jealous for him. And that is more common than jealousy between the preachers.

How magnanimously John answers them. Not a trace of envy. But on the contrary, exuberant

joy. First he lets them know that this favor of men shown to Jesus is the favor of God. "A man can receive nothing, except it have been given him from heaven." If heaven is on that side we had better get on it too. Then he reminds them that this success of Jesus is of all the things what he has been wanting and working for. Instead of its bringing him regret it brings the most poignant joy. He reminds them that he had told them this from the beginning: "I am not the Christ," the same words he had used before. Jesus is the bridegroom, and John was overjoyed to have the part of the "best man" at the wedding.

Is it possible that a preacher should ever desire to be the object of the admiration of the people, rather than lead them to lavish their love and loyalty on the Lord Jesus? "He that seeketh not his own glory but the glory of him who sent him, the same is true, and there is no unrighteousness in him."

—BR—

IS ABOVE ALL

—O—

The Bible uses much simpler language than those who talk or write about the Bible. We talk about preeminence of Jesus or his transcendence. The Bible says very simply of him, "he is above all." That is one reason the Bible is the most widely read book in the world, while so many books on the Bible give you a headache, or spiritual indigestion. And maybe that is the reason some simple soul said that the Bible throws a good deal of light on the commentaries.

In the last paragraph of the third chapter of John's gospel, John cannot refrain from saying a word for Jesus, his Lord, and begins by saying, "He that cometh from above is above all." A comparison had already been made between John the Baptist and Jesus, and John the Baptist had said that Jesus was the bridegroom and himself only an attendant and friend; that Jesus would increase while he would decrease. John, who wrote the gospel, had been a disciple of John the Baptist. He left him to go to Jesus, not because he thought less of the Baptist, but in obedience to the teaching of the Baptist. He was not disloyal to the man who had taught him and baptized him, but all the more loyal by going from him to Jesus.

And so when comparisons are to be made and Jesus exalted, there is no disparagement of John the Baptist, for his old disciple who had become a disciple of Jesus, says Jesus is not only above John, he is above all. The Baptist is only a man; Jesus is more than a man; He is the Son of God. So the evangelist says, "He that is from above is above all; he that is of the earth is of the earth, and of the earth he speaketh. He that is from heaven is above all." He repeats for clearness and emphasis.

He wants to make it clear and unmistakable that there is a difference between Jesus and all other men such as does not exist between mere men, that this difference sets him apart from men, and reveals him as above all men, superior to them, different in nature from them. John accounts for this difference by the difference in origin. He says Jesus is from above, and lest this should not be sufficiently clear, he says he is from heaven. This is why and how he is above all, because this cannot be said of any other. Much ado has been made in hypercritical quarters over the fact that John says nothing about the virgin birth of Jesus. He says nothing about his birth at all, as Matthew and Luke do. He does more and better than that, he says "In the beginning was the Word." And he quotes Jesus as saying "Before Abraham was I am," and as "making himself the Son of God" and so being guilty of blasphemy in the eyes of the Jews. But John teaches that men should honor the Son even as they honor God the Father. Those who do not worship Jesus, or imply in any way that Jesus did not wish people to worship him set their opinions squarely against the plain teaching of the word of God.

Because of his heavenly origin and nature Jesus becomes a revealer of heavenly things as no other ever has been or can be. In the words

of the evangelist, "What he hath seen and heard, of that he beareth witness." The views of the ordinary man about God, about all heavenly things are merely speculation. They are at best a more or less valuable contribution to human philosophy. Philosophy is of the earth earthy. Religion is a revelation from heaven. Philosophy originates with men; religion comes down from God. All that we may know about God comes to us through Jesus Christ. This was true before he ever came in the flesh. He is the eternal word. But in his own person he has now declared him. In Revelation John speaks of him as "the faithful and true witness," the one who tells the truth, tells all the truth, and nothing but the truth. Jesus himself said, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." It may be interesting and informing to hear a man discourse on Palestine who has read much about it, but it is much more instructive to hear one tell about it, who was born and lived there. There have been many prophets of God who have brought us spiritual messages that thrill and live and burn. But Jesus is the only one who came from heaven to earth to tell us all about God.

John goes further than to say He came from heaven. He says he was sent of God, with a divine commission, and that he was given a definite commission, instruction and message. He whom God hath sent speaks the words of God. He was an ambassador with definite instructions. Jesus said "I do nothing of myself, but as the Father taught me, I speak these things." John 8:28. Again, "The words that I say unto you I speak not from myself; but the Father abiding in me doeth his works." Or to quote again John 3:34, "He whom God hath sent speaketh the words of God." When we deal with Jesus we are dealing with God.

And John adds this confirmatory statement, "for he giveth not the Spirit by measure." The added words "unto him" properly interpret the passage. John means that the testimony of Jesus was confirmed by the Holy Spirit who attended him in all his ministry. And that the Spirit was given without measure, without limit. Jesus said he by the Spirit of God cast out demons. It was this accompanying witness of the Spirit which made it a dangerous thing to refuse faith in him. In Hebrews we read: "God also bearing witness with them, both by signs and wonders, and by manifold powers and by gifts of the Holy Spirit according to his own will." There is not one inch of ground left in which doubt and unbelief can stand.

God has entrusted entirely the carrying out of his purpose unto the hands of His Son. In full affection and confidence he trusts it all to him. God "loveth the Son, and hath given all things into his hands." The destiny of souls is now determined by their attitude toward him. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him. Notice that faith and obedience are spoken of as practically synonymous. Notice also that the wrath of God is said to continue, to "abide" on them. It was already on them because of sin and they failed to avail themselves of the measure of its removal; hence it abides on them. "There remaineth therefore no more sacrifice for sin." Jesus Christ is man's last hope.

—BR—

They say the Rose Bowl for football games in Los Angeles is building a jail to take care of the drunks. Another chapter head in prohibition repeal.

Mars Hill College, in North Carolina, has no faculty member who uses tobacco. They have all the students they can take care of and forty had their student fees returned to them for lack of room.

At the conclusion of a sermon New Testament Baptism by Pastor Barney Thames at Wellington, Kan., there were 18 additions to the church, ten by baptism. Dr. J. H. Williams of Amorillo will help him in a meeting in January.

MEETING OF EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

By Walter M. Gilmore, Nashville, Tenn.

Fresh and greatly increased impetus was given to the Baptist Hundred Thousand Club movement, it is thought, by the action of the Executive Committee of the Southern Baptist Convention at its regular mid-winter session in Nashville December 10 by which the states which desire to do so may participate in the receipts of the club.

Dr. Frank Tripp, St. Joseph, Mo., was elected president of the committee to fill the unexpired term of Dr. J. E. Dillard, who succeeded Dr. Tripp as Director of Promotion of the committee; Dr. C. S. Henderson, Nashville, was elected vice-president to fill the unexpired term of Dr. H. L. Winburn, Arkadelphia, Ark., who died since the last meeting.

The finest spirit of cooperation prevailed throughout the meeting. Most encouraging reports of progress in debt paying and increased Cooperative Program receipts were made. It is quite evident that the morale of our Southern Baptist people is improving and they are girding themselves afresh for the stupendous tasks that lie ahead.

Of course the matter of the Hundred Thousand Club, which is to claim our paramount interest during January and February, occupied the center of the stage. The state secretaries from Kentucky, Alabama and Tennessee presented requests with suggested plans of cooperation whereby the said states might participate in the receipts of the Baptist Hundred Thousand Club. In each case the state proposed to finance its own campaign, divide receipts 50-50, and cooperate with the Baptist Hundred Thousand Club.

Important Change In 100,000 Club

The matter was referred to the Committee on Cooperation and Enlistment, whose report was adopted as follows:

"While the original purpose of the Baptist Hundred Thousand Club was the liquidation of the debts of the agencies of the Southern Baptist Convention, certain emergencies have arisen in several states which seem to make it wise, if not imperative, that a change be made in the original purpose of the Baptist Hundred Thousand Club whereby these states may participate in the proceeds, it being felt and earnestly believed that the net results to the Southern agencies will be greater by this plan of cooperation than by the Hundred Thousand Club remaining as it was with the states putting on other debt-paying campaigns.

"We, therefore, recommend the following: We approve and will recommend to the Southern Baptist Convention that any state desiring to participate in the receipts of the Baptist Hundred Thousand Club observe the following:

1. "That the name Baptist Hundred Thousand Club be retained.
2. "That every dollar contributed to the Baptist Hundred Thousand Club be applied upon the principal of the debts of the states and South-wide agencies.
3. "That in the division of funds Southwide causes shall receive not less than 50%.
4. "That the expenses of promotion in each state be borne by the state itself, and that the Executive Committee of the Southern Baptist Convention cooperate at its own expense in furnishing literature, membership cards and such other services as may be agreed upon by the Director of Promotion of the Southern Baptist Convention and the respective State Secretaries.
5. "That the right of designation in all cases be respected."

Dr. J. E. Dillard, the new Director of Promotion, gave a good account of his stewardship since he began his work August 2. The committee expressed its appreciation of his untiring energy and capable leadership. The committee endorsed heartily the Luther Rice Memorial membership feature which calls for the payment of \$100.00 in cash before the next Convention.

Another matter of general interest was the Montezuma College situation. Through Dr. Aus-

tin Crouch, the Baptist Convention of New Mexico presented to the Executive Committee a copy of an agreement for the proposed sale of the Montezuma College property to the John Baptist Lamy Seminary, Inc., with the following result:

"As the Montezuma College property is mortgaged under the Southern Baptist Seminary bond issue, it is, therefore, necessary to secure the consent of the Southern Baptist Convention to carry out certain terms of the proposed agreement. The Executive Committee adopted a resolution recommending to the Southern Baptist Convention that it comply with the terms of agreement when these terms are approved by the attorneys representing the Executive Committee and the Baptist Convention of New Mexico."

The sale for \$2,000.00 of the Nuyaka property in Oklahoma, where formerly an Indian school was operated, was authorized.

In accordance with the action of the last Convention with reference to its membership, the committee will recommend to the next Convention that the constitution be so changed as to read: "Each messenger so appointed shall pay upon registering a fee of \$1.00."

Distribution of 100,000 Club Receipts for 1937	
	Per Cent
Foreign Mission Board	18
Home Mission Board	29 1/2
Education Board	5
Southern Baptist Theol. Seminary	16
Southwestern Theol. Seminary	18
Baptist Bible Institute	10
American Bap. Theol. Seminary	00.2
Baptist Hospital	1.3
National Baptist Memorial	2

Total.....100

The committee postponed making of percentages for the allocation of Cooperative Program funds for 1938 until its pre-convention meeting in New Orleans next May.

—BR—

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

CHOCTAW COUNTY 100%

Every Baptist family in Choctaw County is now on the subscription list of the Baptist Record.

A good layman recently sent a check for \$355 to pay for 710 six months subscriptions to the 710 who were not already subscribers.

He declines to let us use his name, but we covet 81 others just like him. There are 81 other counties in Mississippi.

Now that all Choctaw County Baptists are getting the Record we expect to see the following results:

1. Better church attendance.
2. Improved giving.
3. Better informed Baptists.
4. More interest on the part of church members.
5. All around advancement.

What county will be number 2 on the 100% list?

—O—

PHILADELPHIA LEADS

With a membership of slightly over 500 the First Baptist Church of Philadelphia (Scotchie McCall pastor) has more Record subscribers than any other church in Mississippi.

There are many churches with more members but none with as many subscribers.

Take notice. Since putting the Record in the budget, the Philadelphia church reports progress along all lines. Folks, it's a paying proposition. You just don't believe it.

—O—

IT'S STILL FREE

We still have a supply of the playlet, "Seeing Is Believing." And they are free. It takes 30 minutes and is a program that will help any church

in Mississippi. Brother Pastor, put it on in your church and thus do yourself and the church a favor.

FAYETTE

New deacons to be ordained and new subscriptions to the Record needed gave us the opportunity to spend a Sunday with Pastor A. E. Mason and his good Fayette folk. Even if it did rain and rain a good crowd was on hand. Plans are already on foot to put the Record in all the homes there.

Brother Mason and his good wife are doing a good work there, getting a great hold on the people. Many compliments on his work were heard during our visit.

We are greatly indebted to the White House Cafe, the Garrards, and the Stewarts for their gracious hospitality.

—O—

APPRECIATES THE RECORD

"The Record is just like a letter from home to me; don't see how I could do without it, as I am a Mississippian and love the paper; also interested in what Baptists are doing down there. I also take the Baptist and Reflector of this state.

Yours for service,

R. Q. Nelson,
Greenfield, Tenn."

—O—

WHO'LL JOIN SILVER CITY?

"I am enclosing the names and money for one year subscriptions to the Baptist Record. I have one-half of our resident members, thus entitling us to the \$1.00 rate.

Mrs. J. B. Allen,
Silver City, Miss."

Any other lady is invited to do likewise and it can be done, but not by wishing.

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THANK YOU

Because it takes so much space we cannot longer publish names of new subscribers. However, we shall try to give the names of those sending in clubs of subscribers.

Dr. W. A. McComb, Mississippi City; Mrs. M. Stoddard, Hamilton; Mrs. L. C. Jones, Indianola; Mrs. W. S. Higginbotham, Minter City; Mrs. E. C. Pitts, Brookhaven; Rev. M. J. Derrick, Canton.

Mrs. J. P. Byrd, Florence; Mrs. J. F. Scull, Hollandale; Mrs. T. A. Holmes, Sidon; Mr. T. A. Teer, Pope; Miss Lora V. Smith, New Albany; Mrs. A. J. Merritt, Route 5, Hattiesburg; Rev. Luther K. Turner, Richton; Mrs. H. R. Johnson, Route 5, Philadelphia; Mrs. J. B. Stiles, Brooksville; Mr. J. J. Crews, Philadelphia; Mrs. L. L. Coleman, New Albany; Mrs. E. G. Bond, Sr., Biloxi; Mrs. H. O. Allen, Silver Creek; Mrs. W. E. Tillman, Meehan; Mrs. D. McMullan, Lake; Mrs. A. E. Ray, Rienzi; Mrs. Will King, Brooklyn; Mrs. R. C. Traylor, Sumrall.

Rev. Madison Flowers, Sumer; Mrs. J. B. Allen, Silver City; Rev. C. W. Baldrige, Inverness; Rev. W. B. Phipps, McCalls Creek; Rev. D. O. Horne, Monticello; Mrs. Jack Herring, Winona; Rev. W. D. Wallace, Cleveland; Mrs. J. H. Page, Route 1, McComb; Mrs. T. C. Lowrey, Blue Mountain; Rev. L. B. Campbell, Canton.

—BR—

Since Madison County voted wet, we understand that seven blind tigers were raided in Canton, and two stills found in the county.

The second semester, third quarter of the session of Southwestern Baptist Theological Seminary at Ft. Worth begins January 11. There are more than 500 resident students enrolled. Correspondence courses are also offered. For further information write President L. R. Scarborough, D.D., LL.D., Seminary Hill, Texas.

It is not the feed you have in the barn or in the silo that keeps your horse or cow in good condition. It is what is put in the trough and in the rack. Just so, it is not how much of the Bible you have gotten into your head that fits you for the Christian life and work, but how much you have gotten into your heart. "Thy word have I hid in my heart that I might not sin against thee."

TEN BLESSINGS OF A DENOMINATIONAL PENSION PLAN

By B. Frank Hasty, Field Secretary
Relief and Annuity Board

1. Blessed is that church which has a pension plan, for such a church will be relieved of much embarrassment when its ministers retire on account of advanced age. Over 60 nations, including ours, have already set up pension plans to care for their aged laymen. Practically every major denomination on earth has also set up a board to care for its aged ministers. The world is rapidly developing a conscience on this matter. More and more it is being regarded as shameful for institutions, and other employers, to turn their backs on faithful but worn out laborers at the critical hour of retirement.

2. Blessed is that church which has a pension plan, for such a church will have a clear conscience before God. The church can then say: "Pastor, not only have we been faithful to pay your salary during your active years, but we have also joined with you in making preparation for those years when you shall no longer be able to stand the strain of daily work."

3. Blessed is that minister who has a pension plan, for it will be a god-send to him in his most trying hour. There are many critical situations in the life of every minister. Not only must he bear his own burdens, but he must weep with others who weep. But probably the saddest hour of his life is that time when his deacons report: "Pastor, we love you. You have been faithful in all things. Our people feel, however, that you have now reached that age when the many duties of our church are too weighty for you." How blessed for such a pastor to be able to look to the Annuity Board and say "Yea though I walk through the valley of the shadow of advanced age, I will fear no evil."

4. Blessed are the church and the minister that have a pension plan, for such a plan will enable each to carry out Scriptural teachings on the subject. Proverbs 6:6 reads: "Go to the ant, thou sluggard; consider her ways and be wise: which having no chief, overseer or ruler, provideth her bread in the summer . . ." The minister who fails to heed that Biblical warning will surely come to grief if he lives to a ripe old age. Then again in Psalm 71:9, we read: "Cast me not off in the time of old age, forsake me not when my strength faileth." That is a prayer, of course; but we all know very well that when we work and vote as we pray, we shall be more Christlike. Well may we shudder when we think of those thousands of faithful Soldiers of the Cross who have been cast off in the time of old age (penniless retirement), and forsaken when their strength failed (helpless disability).

5. Blessed are the church and the minister that have a pension plan, for such a plan will enable each to put into practice (and not merely talk about) Christian Brotherhood. In Matthew 6:11, we read: "Give us this day our daily bread." Judged by our actions, however, we often interpret this to mean: "Give me this day my daily bread; but as for that poor fellow, give him this day his daily starvation." Furthermore, in the parable of the Good Samaritan, the priest and Levite say in effect: "We are very sorry that you are wounded and helpless. If we owed you any medicine or groceries, we would certainly give them to you. If we owed you any salary, we certainly would pay it promptly. But since we owe you nothing, our feeling is that you should take care of yourself and we will take care of ourselves." Too long Baptist churches have been saying in effect to their old and discarded ministers: "We are very sorry that you are old and helpless. If we owed you any medicine or groceries, we would certainly give them to you. If we owed you any salary, we certainly would pay it promptly. But since we owe you nothing, our feeling is that you should take care of yourselves and we will take care of ourselves." To the minister then we should say: "Go to the ant and give common sense attention to the needs of the future." And to the church we should say: "Go to the Good Samaritan and

leave not your old helpless preachers to beg or starve on the highway that leads to the Jericho of poverty, but see to it that they are taken to the Inn of Christian Brotherhood."

6. Blessed is that minister who has a pension plan, for it may enable him to increase his years of employment. A number of our churches today are giving monthly checks to two ministers—one to the active pastor who receives a salary, and another to the former but now retired pastor, who receives a stipulated allowance until death. Other churches, it seems, are dodging the issue by refusing to call a minister until after he is 55 or 60 years old. Some years ago, while still in the pastorate, the writer heard a member of a pulpit committee say something like the following: "The minister we are now considering has a wonderful record. I believe he would suit our church in every way. But I understand that he is nearly 60 years old. His next pastorate will probably be his last. If we should call him here, we may, within ten years, have a worn out minister on our hands, and will not know what to do with him. We had better get a younger man." If Southern Baptists do not face this problem and solve it, there is going to be an increasing amount of real trouble for both church and pastor. A pension plan would solve such cases, for no church would then be afraid of a man past 55 or 60, or any other age during his years of usefulness.

7. Blessed is that church which has a pension plan, for such a plan will furnish businesslike protection to the church. Even if the church does pay a living salary to its ministers (a custom much too rare among Southern Baptists), there is no guarantee that the minister will prepare for old age. If the church is to be charged with moral responsibility in this matter, then the church has the business right to see that the minister has the best and safest plan obtainable.

8. Blessed is that minister who has a pension plan, for such a plan will furnish businesslike protection to him also. Thousands of our ministers receive very small salaries. Unless there is a systematic program adopted, nothing at all will be done in the way of preparing for future needs. And even if he does save, there is little hope that he will survive the depressions, inflations, deflations, and other economic disturbances that come from time to time. Unless he places himself under the protection of some able institution, like the Annuity Board, he will find it difficult, if not impossible, to pass over the valley of senility without disastrous mishaps.

9. Blessed are those churches which adopt a pension plan, for they will help the denomination solve one of its most pressing problems. There are something like 8,000 retired ministers in the Southern Baptist Convention today. The great majority of them have little or nothing with which to buy the necessities of life. Many others are headed for a similar plight. The Spirit of Christ within their hearts prevents them from crying out and hurling accusations against their denominations. But each morning they pray: "Give us this day our daily bread." Surely we are willing to let God use us as instruments or tools with which we may help Him answer that prayer.

10. Blessed is that denomination which puts its pension plan in every church, for in so doing it will please God. We often hear it said that the Lord will provide. The writer believes that the Lord provided the Annuity Board for such a time as this. We cannot hope to please God if we continue to pass by on the other side when our ministers become helpless through many years of toil. The good name of Southern Baptists is at stake. Please God, we are going to wake up and do our duty, and then, with our heart of hearts, we may be able to catch our Father's words: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The writer commends with all his heart the Age Security of The Relief and Annuity Board costing the minister 3% of his monthly salary and the church a like amount. Write for further information to Dr. Thomas J. Watts, Executive

PASTOR, JUST A MOMENT, PLEASE!

J. E. Dillard

"The Lord is my shepherd (pastor); He leadeth me."

The pastor is the leader of his people. If the pastor does not lead, his people cannot follow. If the pastor does lead some will follow, else there is something wrong with the leadership or the fellowship or both.

Brother Pastor are you leading your people in the study of the causes included in the Co-operative Program? Are you leading them in the study and practice of Stewardship and Tithing? Are you leading them in making an Every Member Canvass for all the causes included in the program of Christ and Southern Baptists? The flock will neither go further nor faster than their pastor.

This is the appointed time; next Sunday, December 13, closes the period set apart for the Every Member Canvass. There is danger and defeat in delay!

Oh, how we need all our people, especially all our pastors in all our work!

—BR—

HOME COMING WEEK AND MID-WINTER CLASSES

President W. W. Hamilton, B. B. I., New Orleans

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Dr. George W. Truett, of the First Baptist Church, Dallas, Texas, is to be the Layne lecturer, and President Ben E. Geer, of Furman University, Greenville, S. C., will give the Tharp lectures at the Baptist Bible Institute during "Home Coming Week, February 22-26, 1937."

Other great speakers are to be present on the special days devoted to the consideration of outstanding departments of our denominational life. Monday, February 22, will be Alumni and Brotherhood day, with Dr. J. T. Henderson or Mr. Lawson H. Cooke as guest speaker. Tuesday Miss Kathleen Mallory will lead us in emphasizing the work of the Woman's Missionary Union. Wednesday Dr. I. J. Van Ness will bring to us the history and work of our Sunday School Board. Secretary J. E. Lambdin will on Thursday present the accomplishments and the possibilities of the Baptist Training Union. Friday will be Music Day and will be in charge of our own Professor E. O. Sellers.

Secretary Frank H. Leavell has at our urgent request agreed to be at the Institute throughout the week, and to daily study with us the Baptist Student Union and tell of the great things done in our schools at home and abroad by the Master's minority.

The morning and night sessions will be given to the lectures and addresses and the afternoons to conferences on the various specially designated phases of our denominational life. We urge our pastors and other Christian workers to attend this week of privilege and spiritual benediction.

Later a program of our mid-winter classes will be published. Beginning with January 18 and closing with February 26 the Baptist Bible Institute offers a great opportunity for study and for clinical experience and for inspirational fellowship. Plan to take a vacation at that time. Send your pastor, Sunday school superintendent, deacons, teachers, and leaders to New Orleans for this mid-winter week.

—BR—

INCARNATION

—O—

The laughter of God is flung abroad
Through the walls of time and space;
The splendor of God is shown on earth
On a baby's innocent face;
The mercy of God that spares the rod
Sends Jesus to die in my place.

—Charles Granville Hamilton

Aberdeen, Miss.

—BR—

We rejoice with the saints at Wallerville in the beginning of a new church building. They have laid the foundation and will erect a brick building for worship and service. Rev. Percy Ray is the pastor.

Secretary, Relief and Annuity Board, Dallas, Texas.

EVANGELISM

By R. A. Morris, Holly Springs
Address Published by Request of Lafayette
County Association

As we begin to think of Evangelism one Scripture comes into mind, "We know we are of God, and the whole world lieth in the evil one," I Jno. 5:18. The subject of evangelism is one of perennial interest and freshness. Hearts of Baptists thrill to it as to no other subject. We may differ in our opinions about many things, but there is no division in regard to the winning of the lost.

We proclaim that the Bible alone is the rule for our faith and practice. It is well for us to frequently stop and study the Scriptural basis for our faith and practice in our church life and activities. With our belief in the individual's rights and privileges in religion, in the competency of the soul to deal directly with God, in the ability and responsibility of each to come to God without intervention of others, some questions arise in regard to evangelistic work.

If each person is directly responsible to God for himself; if each one can go directly to God for himself, what have others to do with his religious affairs? Some will say, "You have nothing to do with my religious affairs," and will frankly ask to be let alone. Why should the salvation of any one's soul be a matter of concern to any one else? Why should we do the work of Evangelism, which is testifying of Jesus, and persuading men to exercise faith in Him as their personal Saviour? Our Scripture gives us a twofold reason for evangelistic effort.

1. The knowledge of our relation to God moves us to attempt to win others to Him. John writes, "We know we are of God." The Gospel according to John was written that men might believe Jesus was the Saviour. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31. The Epistle of John was written from a different point of view. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." I John 5:13.

If we are Christians there have been some very definite experiences in our lives. Through the hearing of the Gospel, we have been convicted of our sins. The Holy Spirit has used the Gospel to bring the convictions to our hearts that we were sinners against the Lord, and stood condemned before Him. Through the aid of that same Holy Spirit, we have repented toward God and exercised faith in Jesus Christ as our Saviour. We have had the joy that comes with the forgiveness of sins, and the assurance of acceptance with God. God's Spirit has borne witness with our spirits that we are the children of God. All doubt and uncertainty are gone, and we can say with John, "We know we are of God."

That certainty of our relation with God, that Jesus is our Saviour, that He has brought inexpressible blessings to us forms the first reason of Evangelism. So precious has Jesus become to us, so great are the joys and hopes He has brought, so sustaining are the strength and comfort that come to us through Him, so fully does He meet every need of our hearts and lives, that we long for others to know Him also. We can not see any one meeting the things of life and death without Him, but that there is a great longing in our hearts for them to know Him. We know we are of God, and that glorious knowledge sends us out to others who are not of God to win them to Him. I can not but be doubtful of the reality of any one's experience who does not desire to see others saved.

2. The knowledge of others' bondage to Satan will lead to evangelistic work.

"We know . . . the whole world lieth in the evil one." They may not be aware of their bondage, or of who is their master. They may think themselves free and doing their own will. They may be utterly unconcerned about their spiritual condition, or entirely satisfied with it. And so go on in their sins. But WE know the awfulness

of their state. We know they are the servants of Satan, doing his will in the earth. We know that they are lending the force of their influence to him against God and His church. We know they are giving encouragement to the lower elements in the community, that they are hindering the salvation of others. We would save them from that.

They must meet the temptations of life without a helper to strengthen them, face its most difficult problems without a guide, bear its bitterest disappointments and sorrows without a comforter. They must come to the dark waters of death with no companion but a mocking devil. They must spend eternity in a place prepared for the devil and his angels, with all the unredeemed of all ages.

Every passion of our redeemed souls would save them from all this. "Well", one asks, "if they do not want this why do they not turn away from it?" Let us remember they lie in the evil one; they are held captive by Satan; he hath blinded the minds of them that believe not. Their only chance of escape is in Jesus Christ. He only can deliver them. We go, therefore, with the Gospel, praying that the Holy Spirit will use it to open their eyes and turn them to light and life.

In the fact that we know the spiritual condition of the unsaved lies the second reason for Evangelism. Ten million in our Southland are so enslaved of the evil one. Ten million are not even nominal Christians, how many enrolled in churches, yet do not know the Lord, we have no way of knowing. Thousands in our own state do not know Jesus as Saviour. They are in our communities. Sometimes when I go to hold a meeting I will be told there are a few, if any, unsaved in the community, but a check, house by house, usually reveals many who are lost. They may not come to church, so we may not think of them, but they are in the community. They are in our homes. They are our children, our loved ones. We often seem indifferent, or only mildly concerned about them. That must be because we have only faintly realized their condition as in the evil one. They may be lovable, may be fine in many ways, but if they have not believed on Jesus as their Saviour they are in the evil one. Surely we would desire to rescue them from such captivity.

3. What shall we do about this matter of Evangelism?

We must set our hearts and hands definitely to the task. In our churches we must keep the holy fires of evangelism burning. There is the pressure of so many other things that we are in danger of relegating evangelism to the period of the annual revival, and majoring on other things the rest of the year. Pastors and leaders in the churches will need to fan the flames of spiritual passion and lead their people out after the lost. In our associations we must renew our efforts. In the bounds of all our associations there are communities in which the gospel is seldom or never preached. We ought to plan to reach every one of these during the coming year. Many of them may be isolated and backward, but that is no excuse for turning them over to the Holy Rollers. Dr. R. Q. Leavell, who begins his work as Director of Evangelism under the Home Mission Board the first of the year, writes me that his summers are to be given to leading in associational-wide simultaneous evangelistic campaigns. We hope at least one of these may be held in Mississippi. We rejoice that the Home Board is renewing its evangelistic organization. It is hoped that it may be enlarged.

In our State Convention we need to push the work that has been begun in re-establishing our evangelistic work. It is the hope and prayer of many hearts that this year will see the evangelists employed this year retained and others added.

The Baptist answer to an age of Materialism, Liberalism, Skepticism, Worldliness, and Lawlessness should be aggressive evangelism. That will be the solution of many of our most difficult problems. If you are having a hard time financially, stress evangelism and missions. Often the

best way to pay pastor's salary and building debts is an offering to missions. In 1924 I went as pastor to the church at Anna, Ill. I found a heavy and depressing debt on the new building, and a church badly divided. I told the deacons and officers as we planned the beginning of my work that we would have to put much emphasis on evangelism and missions if we were to meet the payments on the debt. In four years more than 250 people were baptized, the church moved to fourth place in the state in its gifts to missions and \$10,500 was paid on the debt. At Holly Springs we are wiping out the debt against our building that some said could not be paid by this church. We have given as much or more than most churches our size to missions, and have kept evangelism as the main business of our church. This is not said in a boastful spirit but to illustrate the truth that the best way to pay local expenses is through emphasis on missions and winning the lost. If your church is disturbed and divided, the best way to restore peace and harmony is an earnest campaign of evangelism that will melt hardness out of hearts. Paul said "The love of Christ constraineth me." May the warm love of Christ constrain Mississippi Baptists to move forward in Evangelism in 1937.

Give us a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath,
That calls to conquest, or to death;
A word to rouse the church from rest,
To heed its Master's high behest,
The call is given, "Ye hosts, arise,"
Our watchword is Evangelize.

The glad Evangel now proclaim,
Through all the world in Jesus' name.
This word is ringing through the skies,
Evangelize, Evangelize.
To dying men, a fallen race,
Make known the gift of gospel grace.
The world that now in darkness lies,
Evangelize, Evangelize.

MISSISSIPPI WOMAN'S COLLEGE

Dr. W. E. Holcomb, president of Mississippi Woman's College, Mr. N. L. Roberts, acting dean, and Mr. R. F. Bass, business manager, have just returned from a meeting of the Southern Association of Colleges and Secondary Schools in Richmond, Virginia. They report not only that they had a pleasant trip but also that the action of the association as to the status of Woman's College was very satisfactory. President Holcomb and the Board of Trustees are now busily engaged in making plans for a vigorous continuation of the Endowment Campaign.

Rev. Claud Bowen, Educational Secretary of the Foreign Mission Board, has recently completed the teaching of a Mission Study Course at Immanuel Baptist Church, Hattiesburg, Mississippi. He taught in a practical and appealing manner the fascinating book New Nigeria to a class of twenty-five.

Ora Lee Wells, B. S. U. Reporter

CHRISTMAS GIFT!

By J. E. Dillard

How appropriate that Christmas should always be associated with gift-giving! It speaks of kindness, and good will, and love; and especially of the bountiful beneficence of our God who so loved us that he gave His Son for us. It is certainly right and fitting and beautiful to give gifts at Christmas time. (Wife and I are giving subscriptions to our state papers this Christmas). But—

How incongruous to forget or leave Jesus out at Christmas time! What would you think, how would you feel if your friends were to celebrate your birthday by giving each other presents and greetings; but should forget you and leave you out?

Christmas commemorates Christ's coming. Let's give him our love and loyalty, and remember worthily the cause for which he came. "In as much, etc."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
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Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

University of Shanghai,
Shanghai, China
November 15, 1936

My dear friends in America:

This morning I attended such a happy service at a joint meeting of our campus Chinese-speaking and English-speaking Sunday schools when little children of two nations gave mutual expressions of Thanksgiving in two languages. Since then the son of the principal of our Middle School and my boy have been having a game of blocks for hours. They talk in Chinese and are good companions. International peace can thus grow, can't it? This year in our college we have an exchange student from a Baptist college in Oregon. A sense of Christian unity can help solve the current ills of our world.

But the realization of the imminence of the Thanksgiving season gave me the impetus to write you now for Christmas, lest a letter meant to carry all the glad wishes and hopes and prayers of the season not reach you in time. Again I am taking advantage of the generosity of our W. M. U. offices by sending this letter to them for mimeographing and mailing. Postage from China is not reciprocal and their aid is a real help.

Last year I greeted you from Peiping where we were students for a year. I can't begin to tell you the value of that experience. Not only have we some small command of the Chinese language—nothing remarkable, certainly, but enough to follow what is going on at meetings and church and in the homes of Chinese friends, but also we have a deeper understanding of the Chinese people and their history. Although it is part of the regular routine for a missionary to have the year of study, still we shall never cease to appreciate it for ourselves. We had a nice summer, still studying, at the seaside near Peiping ("near" in China and America aren't the same—we were nine hours by third class train from the ancient capital). July and August were especially enlivened and pleasant because my husband's sister, Dorothy, who is a missionary to Japan, spent them with us.

When we reached the campus the first of September we found plenty of jobs awaiting us. It was thrilling to see our colleagues again; some of them had just returned, too, from furlough. Classes began, our daily Chinese lessons with a private teacher began, learning the names and personalities of our new students began, work in the East Shanghai Baptist Church (our campus church) Woman's Auxiliary began—and more and more, that fill our days brimful. This year we are concentrating on a Senior and Junior B. Y. P. U. in the Middle School. We have scarcely had time to unpack from Peiping and now I wonder whether or not it is worthwhile to hang all the pictures, etc., when we shall be on our way again in July. It's America this time—for we are in our sixth year here. Our son George expects everything to be perfect there; he has built up for himself an imaginary Utopia that he fully plans to find on the other side of the Pacific.

We wish that you could be in China, or have television, this next week-end when on November 20-21 the University of Shanghai celebrates her 30th anniversary. There is a full program—speeches, exhibits, parades, a bonfire, a historical pageant which I was asked to write and direct (it has consumed no small proportion of my fall work), and a special Thanksgiving service in church on Sunday. People in America were asked to observe November 22 as University of Shanghai Sunday in their churches and offer special

prayers for us. If you didn't know of this it's never too late to remember us in your prayers and thoughts.

My husband is busy, as always, with his English work in the Middle School, his study of Chinese and other duties that come his way. Dr. Lee, the principal, and I shared his classes so that he could attend the Centennial of Baptist work in China at Canton last month. It was his only visit to South China, and he gives glowing reports of the trip, especially of the spiritual significance and value of the celebration. Dr. and Mrs. Sampey came over from America for it, and we had the privilege of having them on our campus for nearly a week. He spoke often to our students and missionaries. It was also inspiring, last spring to have several days of close association with the Truett in Peiping.

I hope that before this year is over I shall see many of you who read this face to face and then it will be so much easier to give you a picture of our life and work here, which is your investment.

With every good wish for a pleasant, happy, blessed holiday season, I am

Cordially yours,

Saxon R. Carver

(Mrs. G. A. Carver)

CHRISTMAS GREETINGS

From Wm. H. and Grace Carson,
Sapele, Nigeria, West Africa

Dear friends in America:

As we approach the anniversary of our arrival in Africa a year ago, it is with happiness and thanksgiving that we take a backward look.

Two weeks after our arrival we had Miss Neale C. Young with us for a week, as our first guest and to help us in the W. M. U. School. Among the large group of women who were in the reading class for beginners, we are rejoicing that six or eight are now able to read their Bibles. A still larger group are almost through the first reader; while some who stopped are now asking if they may begin again. Our W. M. U. worker or "Bible Woman" has been faithful in meeting these women twice a week for reading lessons, as well as helping them in the market place when waiting for customers. When one knows that in the 125 or more churches in our four districts—Sapele church being excepted—there are not more than 25 women who can read at all and very few girls attending our schools, one realizes that if our girls and women are to grow as Christians they are going to have to be taught to read so that they may feed on God's Word for themselves. One thing that makes this a difficult task is that the Bible has not been translated in but two of the ten or twelve languages spoken among these tribes. Pray with us that we may be able to get girls from each tribe who will be willing to go to Abeokuta to be trained as W. M. U. leaders.

Conditions have been much better in every way than we expected. Although, during the year, we have only been in our Sapele home about fourteen weeks, we have usually had a good place to live. Sometimes the floors were of "dirt" and the windows small, but they were always clean and we knew that we had been given the "best" they had. We have not suffered from heat as much as you have this year. Though we were often in low, swamp places, we were surprised at the fewness of mosquitoes. Mr. Carson has had two slight attacks of malaria, but I have had none. My chief complaint was two big boils or carbuncles, but the Lord was good to

me in letting these develop in Ogbomoso, where our doctors and nurses gave me the best of care.

Because of the launch and car, which the Lord provided through you, traveling conditions have been very easy most of the time. A trailer has added to the ease of traveling in the car. We have traveled 1,427 miles by launch and about 5,000 miles by car. There have also been a few trips by native motor truck and by canoe. In the Benin District it would have been impossible to have used the launch, so narrow and winding were some of the streams. We could not even use a covered canoe in some places, for the palm branches and other jungle growth hung so low that we could pass only after these had been pushed aside with the oars. In a few places logs of great trees had fallen across the stream and we had to bend forward as low as possible to pass under these. Our longest journey in one of these thirty-foot, uncovered, "dug-out" canoes was seven hours. Fortunately it was cloudy most of the time. Umbrellas protected us from sun and rain, if the rain fell gently, but there was one day when umbrellas and rain coats were no protection, so hard did it rain. However we enjoyed this new experience of African travel and we were none the worse for it. Pastor announced at church on our return that, no matter how great the difficulty, the missionaries always kept smiling. How could one help when he saw the gratitude and joy of the people because we had come to their village? They had not had a white missionary visit them before.

Our prayers go up for you during the coming Week of Prayer and the ingathering of the Lottie Moon Christmas Offering. We thank you for the wonderful love you have shown for us and your work in this area through the gifts providing for our traveling expenses of the launch and car. Our love and best wishes go out to you for a very happy Christmas season when Christ may be magnified.

Yours in our Master's service,

Wm. H. and Grace Carson

—BR—

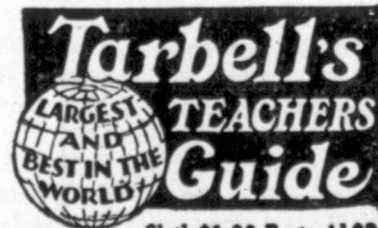
Did you order the Baptist Record sent to some friend for a Christmas present. Others have done so. Not too late now.

Dr. P. W. Crannell died recently at his home in Denver. He was well known as for many years president of the Kansas City Baptist Theological Seminary, and for his expositions of the Sunday school lessons. He was an able executive, a clear thinker, a forceful writer, a good servant of Jesus Christ.

You hear certain people occasionally called "trouble shooters" because they are so often called upon to help others out of difficulties. But we know of nothing in the world that has in it more cure for troubles than the thirteenth chapter of First Corinthians. It is a regular armory for the trouble shooter. Lubricating oil, healing salve, motor fuel, anything that is needed to cure ills or furnish power, it can all be found in that chapter. Take it as God's Christmas gift.

WHY NOT HAVE THE BEST?
the Lesson Help without a peer.

1937



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—Christian Advocate, N.Y.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Encouragements

Conditions in general look rather
blue at present. It looks as if we
are in for another war. Moral con-
ditions are serious. Spiritual con-
ditions are not encouraging. Peo-
ple, even in rural districts, do not
attend church like they did a few
years ago. More than half of the
people do not belong to any church
we are told. If but for the promises
of God we would get discouraged.

But there are some encouraging
signs round about us. Like Elijah,
sometimes we feel that the number
who loves the Lord and His church
is small; but when we go to con-
ventions and board meetings and
meet the brethren and sisters we
get fresh courage. Large numbers
of people attend these meetings and
talk Christianity and religion and
we all feel better again. Our peo-
ple are giving more money to the
Lord's causes this year than form-
erly; perhaps not as much more as
financial conditions seem to justify,
but people have to climb upward
slowly. They have been real low-
down financially, so it will take
some time for them to climb up
again.

It was reported at the board
meeting that Baptist credit, which
suffered some because we failed to
pay some of our bonds when due,
is getting good among the moneyed
people again. Everything looks to-
ward a better day for us in many
ways. So let us take courage and
go forward.

—o—

A few weeks ago I lost one among
the best friends I ever had, in the
passing of Mrs. C. H. Dobbs of
Mathiston. She was the beloved
wife of Rev. C. H. Dobbs. I was
their pastor for eight years and
their sympathy and assistance was
a great strength and encourage-
ment. May the Lord comfort brother
Dobbs who is not in the best of
health himself.

It was my pleasure and joy to
attend the meeting of the State
Board of Missions at Jackson last

week. I am not a member of the
board, but I usually attend just for
the fellowship with the brethren. To
my way of thinking it was a very
spiritual and constructive meeting.
Nearly all of the members were
present.

Brethren R. A. Morris and J. D.
Franks were kept away attending
the burial of some of their mem-
bers, and brother J. E. McCraw was
called back to Decatur to bury Mrs.
Sam Day. Some others were ab-
sent, among them brother H. L.
Rhodes who was sick.

Rev. Bryan Simmons reported
that his good wife is in better
health than she has been for years.
All were made happy. Brethren J.
E. Byrd and W. E. Far., both sick,
were missed. May the Lord raise
them up.

Called at the Baptist Hospital.
Mrs. Gilfoy, the superintendent, and
Miss Lackey were smiling as usual.
A good year's work was reported.
Let us pray for and support this
splendid institution that is doing so
much good.

Rev. B. E. Phillips was in poor
health early in the year, but he is
feeling fine again. He held his sec-
ond revival meeting at Crooked
Creek church last week. He keeps
on the job.

Rev. W. B. May, Benton County,
is hard worked. He teaches school
five days in the week and preaches
to a number of churches on Sunday
—two men's work.

Brother Ernest Lane, member of
Pittsboro Baptist Church, has re-
cently returned from Memorial
Baptist Hospital, Memphis, after a
heavy operation. He is improving
nicely we are glad to learn. Mrs.
Lizzie Gooch Pittman has also been
in the hospital for treatment.

Dr. R. B. Gunter was chosen Ex-
ecutive Secretary of the Board for
the seventeenth time. He has never
come to the Board with a debt on
State Missions. This is a remarkable
record, when we remember that he
went through the depression. Rev.
Walton E. Lee has been recording
secretary since 1908, or 28 years.

Some one has said: "If Christian-
ity is worth sending to the Chinese
in China, it is well worth giving to
the Chinese in America." Rev. I. D.
Eavenson of Cleveland believes that
and has a thriving mission for the
Chinese at that place. Two Chinese
preachers were at the board meet-
ing. It is a wonderful work.

Dr. J. M. Walker of Aberdeen
does a great deal of missionary work
in the county. He conducts study
courses, fosters Sunday schools,
preaches to the people and does
much good work. Others of us might
profit by his example.

Brethren G. E. Denley, J. M.
Walker and D. H. Barnhill were
appointed as a committee to try to
arrange to make the Baptist Record
self-sustaining. Several matters
were mentioned whereby this might
be accomplished. The Record is one
of our finest helpers, so it must live.

—BR—

B. T. U. ATTENDANCE DEC. 20
Jackson, First111
Jackson, Calvary170
Jackson, Griffith Memorial300
Jackson, Parkway75
Jackson, Northside48
Deemer, (12-13-36)82

GREETINGS:

From the Superintendent, Faculty
and Children of the Baptist
Orphanage

—o—

We'd like to be the sort of friend
that you have been to us;
We'd like to be the sort of folk that
you're always glad to trust;
We'd like to mean as much to you
each minute of the day
As you have meant, dear friend of
ours, to us along the way.
We'd like to do the big things and
the splendid things for you,
To brush the gray from out your
skies and leave them only blue;
We'd like to say the kindly things
that we so oft have heard,
And feel that we could rouse your
soul the way that ours you've
stirred.

We'd like to give you back the joy
that you have given all.
Yet that were wishing you a need
we hope will ne'er befall.

We'd like to make you feel as rich
as we, who travel on
Undaunted in the darkest hours
with you to lean upon.

We're wishing at this Christmas
time that we could but repay
A portion of the gladness that
you've strewn along our way;
And could we have one wish this
year, this only would we say:
We'd like to be the sort of friend
that you have been each day.

—Edgar A. Guest

—o—

We have not yet heard from all
the churches, Sunday schools, W.
M. U.'s, and B. T. U.'s that we had
counted on to send in their Thanks-
giving offering. If you are among
this number, please forward same
to us as soon as possible and in-
clude your Christmas offering be-
fore the close of the year 1936 in
order that we may take care of all
our obligations and set our sails
to launch out into our 1937 program
for the best year's work for our
Lord and the children of the Baptist
Orphanage.

—o—

We are deeply grateful for every
contribution received and we still
believe the Baptist people of Mis-
sissippi love the orphan child as
much as Baptists of other states.
However for the week of December
6-12, the Baptist Orphanage in
North Carolina received in cash
more than \$18,000.00. This is more
than enough to run the Baptist
Orphanage of Mississippi for six
months. What North Carolina Bap-
tists can do and have done, Missis-
sippi Baptists will do likewise.
Please put us on your prayer list,
also remember us with your con-
tributions.

—BR—

S. S. ATTENDANCE DEC. 02TH
Jackson, First904
Jackson, Calvary826
Jackson, Griffith Memorial606
Jackson, Davis Memorial172
Jackson, Parkway226
Jackson, Northside120

SOUTHERN BAPTIST MISSION Wuchow, South China

—o—

Beloved brothers, sisters and
friends in America:

The long, long trail through our
beloved Southland and across the
high seas back to our China home
came to an end September 18th at
Wuchow. Since we sailed from here
last year I have travelled more than
59,000 miles over land and seas.
Along the highways it has been our
blessed privilege and joy to fellow-
ship with many of our old friends
and make new ones. It was a
glorious feast to our hungry hearts
to have the privilege once more on
earth to visit among you saints of
the Lord who are called "Southern
Baptists." Your renewed zeal for
foreign missions, your prayers, your
encouraging promises, and your
great faith in the program that
Jesus gave us for preaching His
Gospel to all peoples have filled our
very souls with a greater desire to
give our all for Jesus. Who knows
when the curtain will fall and
bring to an end the harvest of souls
for the King of kings?

As our ship drew near the Hong
Kong harbor I gazed silently at
a grassy spot at the foot of the
mountain where await the resurrec-
tion morning the earthly temples of
our first American woman mission-
ary to China, Mrs. Henrietta Hall
Shuck and my own little daughter
Marian.

Familiar landmarks along the
rivers between Hong Kong and Wu-
chow reminded us that we were
nearing home. This home Jesus has
loaned us for awhile as we bring
His good news to these who sit in
darkness. Near Wuchow we saw the
little foreign cemetery on the bank
of the river where rest the bodies
of one of our missionaries and three
little sons of our missionaries. Our
hearts were sad when we saw that
that monster war had destroyed the
beautiful trees and had planted
huge gun emplacements there in
the side of this little cemetery.
There were new forts and signs of
great preparations for war on ev-
ery mountain about Wuchow. We
are happy the war clouds have lift-
ed and the people of South China
are now enjoying more peaceful
conditions. However, the most
threatening signs of danger to
China just now are coming from
Japan. There seems to be a general
feeling among the Chinese people
that some day these two nations
will clash in a war to the finish. If
things continue as they are now,
it may not be long until that final
war will come.

As our ship pulled alongside the
floating warves in Wuchow our
hearts thrilled at sight of the way-
ing handkerchiefs and smiling faces
of those who came to welcome us
back to China. There with our
Chinese friends were our happy co-
workers Dr. and Mrs. R. E. Bed-
(Continued on page 16)

SKIN INJURIES Burns, Blisters,
Scratches, etc.
To relieve soreness—
hasten healing—help
prevent infection—apply
at once, mild, reliable
Resinol

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for December 27

Lesson Title: Faith of Our Fathers.

Lesson Texts: Hebrews 2:1-4; 11:32-12:2.

This is the day for the review lesson. Let us briefly recall the main incidents in the lessons of the quarter just passed. We begin with the Macedonian call to Paul while he was at Troas. In answer to this call he came over to Europe.

At Philippi in Macedonia, Lydia, a fine business woman, citizen of Thyatira in Asia Minor, becomes the first convert to Christianity in Europe, and her conversion is followed in brief space by that of the city jailer under such circumstances as to call forth the creed of the Christian evangelist: "Believe on the Lord Jesus and thou shalt believe."

Next we have in the story of Paul's labors in Thessalonica and Berea, in the former of which cities the Jews raised a tumult and drove the missionaries to the latter city where the spoken word of God led the people to search into the written word as well, with the result that many believed on the Lord.

Following this, there is the story of Paul's journey down to Corinth by way of Athens, of his address to the philosophers there, of his arrival at Corinth and his labors for the Lord in gathering His into a great church in that city, to which church he afterwards wrote at least two epistles. (Most scholars think he wrote three, the first of which was lost), the 13th chapter of the first of which we studied as the supreme pronouncement on Christian love of all literature.

Next we had Paul in his Roman epistle pleading for Law, Love, and Temperance. Then we see him in Ephesus, where he battled valiantly for the gospel of His Lord, and to the church in which city he wrote the most profound of all his letters.

We catch a glimpse of him as he journeys to Jerusalem on that last visit to the city where he had studied to know the law, and had afterwards preached Jesus. He goes there now to bear witness for the last time in that city to the Children of Israel. We see him arrested, tried, hurried away to Caesarea, and sent them to Rome, where our record leaves him.

From Rome Paul writes his fine little epistle on the subject of Christian brotherhood to Philemon, and his epistles full of fatherly advice to Timothy, epistles full of the treatment of the theme: Things Worthwhile.

In the last two lessons of the quarter, we are with John on the Isle of Patmos, where God gives him to see his glorified Lord and to write under His direction the wonderful book of the Revelation, and with him as he writes the first of his epistles, in a passage where he treats of Christian Love.

I. Solemn Warning Against Drifting Away from Saving Faith. (Heb. 2:1-4).

The passages selected for this closing lesson of the old year are built about the thought of the importance of that saving faith without which no one shall see the face of the Lord in peace. This passage is a warning against the sloth which allows one to dream and drift past all hope into hell. The warning is based upon the certainty with which the penalties under the law were visited upon those who disobeyed. "Every transgression and disobedience received a just recompense of reward." There was no exception. If, then, "The word spoken through angels proved steadfast," how much more so that which "Having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them?"

Please note that the doleful fate of those who drift by, or away from "The things that were heard," are guilty only of neglect, of drifting, of indifference, of doing nothing.

II. Example of the Heroes of Faith. (Heb. 11:32-40).

These witnesses whose names the unknown writer of this epistle calls are all people whom faith sustained and guided and supported through the most trying circumstances. They leaned upon the unseen arm through faith. Daniel did not literally see God in the lion's den, but Daniel's faith that God was there never wavered. Men went to their death sustained and soothed by an unflinching faith that God would not abandon them to utter extinction or cast them into the flames of hell.

All these heroes, "Of whom the world was not worthy," died without having had fulfilled to them the promises upon which they pinned their hopes. I think that not all God's promises could be fulfilled for them before the end shall come. We who have believed because of the faithful witness of these heroes are a part of the fruit of their labors. Abraham's labors of faith have not yet ceased to bear fruit nor will they until the last man influenced by his godly life shall have passed into the presence of the Judge. "Apart from us they should not be made perfect." Our lives must contribute to the full fruit and seasoned success of theirs.

III. Our Encouragement to Lives of Faith. (Heb. 12:1-2).

Did you ever see the old "grads" come back to college on Thanksgiving or Home Coming Day and sit on the side-lines to watch the team to which they once belonged battle the traditional rival for football honors? Did you notice how lively an interest these men take in the game? I sat amid a group of them on last Thanksgiving day and watched them watch the game in which their team had part with the same object which once fired them as they ran out on the same grounds. They were interested spectators of the game. I can believe that the heroes of faith enrolled in this great eleventh chapter of Hebrews can look on and see how the soldiers of their Lord fight the good fight of faith, how the runners in

the Christian race acquit themselves as they run to the finish the course "that is set before" them.

But we would do well to notice that the word in the first verse of the 12th chapter is not "spectators," but "witnesses." Now, the business of a witness is to testify. So what we really have here is a court scene. The point at issue is whether faith, just simple faith in God, may in itself and of itself sustain the soul in any test to which the soul may be subjected. One after another the witnesses are called upon to testify. Abel gives his testimony and is excused, and Enoch is called. He likewise bears his testimony. One after another they come, each adding to what went before his testimony to the effect that there can come no test or trial, no stress or storm or strait, in which faith in God will not sustain, through which faith in God will not bear and carry, the man who like these ancient men, believes in God. They have given a testimony which covers every case which may arise or can, and there upon the book of God's great record the deeds wrought by them through faith stand blazoned.

The writer turns to those who read his epistle, to those who are engaged in the works of Jesus now, who are fighting the good fight of faith now, who are running the Christian race now, and says to them, "Look at the roll of this list of witnesses, see what they testify, and what the score of that testimony. Every bit of it tends to one verdict, written on the brightest page of the Book of God: 'Faith is the victory that overcomes the world.' Do not, I beseech you, allow this great truth to go unregarded and unused. Lay aside, run, be looking."

"Lay aside every weight." The Greek racers trained under handicaps. There were weights tied to their legs and arms and upon their backs, in certain stages of their training. When the day for the races came, these were all laid aside, and stripped of anything which would impede progress in the slightest degree, the racers ran. The handicaps under which the Christian racers run have this in common with those worn by the Greek racers, that they impede progress, but they have never done any good in assisting the racers to get ready for the race. These handicaps are spiritual as the race itself is spiritual; they are habits which cramp and weaken the soul, companionships which dull the love of the heart for the fellowship of the Spirit, occupations which fill the life with works which do not profit the doer of them.

Maybe you have a close friend whose friendship is not best for your Christian life. Better tear yourself away from that friend than have association with one who will keep you halting on the race course. Maybe a habit holds you down like some ghost hand which reaches up out of the ground and clutches and tugs and pulls you back. Maybe some business of questionable sort gets your heart into the toils of the love of it. In any case, the Christian duty is clear. He must lay it aside.

"The sin which doth so easily beset." What is the sin you love? Your darling one? What is the sin which just fits you? Your peculiar temperament? Your background? What is the sin which was tailored to your exact measure? What is the sin so pleasing to you? Very well; you answer, and having answered, face God with it. Lay it aside for His sake and your own.

Now you are ready, run. Christianity means making progress. Nothing more true. If you, if your church, if your preacher, any of you or yours, are not farther along the Christian highway than you were last year, you are culpable because of your neglect or laziness or sinfulness. "Run with patience the race." Of course it requires patience. And that word translates into one which means, "remain under." The Christian is to carry on, at whatever cost. How many of those who can make fair pretensions to faith and work elsewhere, fail in the exercise of Christian patience!

Do you forget that the race we run is one that "is set before us." Who set it before us? We did not! He who brought us to the race course and honored us by making us fit to run on it, set the race before us. It is the race of His choosing. It is the task of His assignment.

Then the writer directs the eyes of the racer. Be sure the racer will run well or ill accordingly as his eyes are trained upon the right object or the wrong. "Looking away" (Continued on page 15)

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Sis-tex) today.

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BAPTIST POLITY FOR PAST 100 YEARS

The early settlers of our State lived much alone in the forests, with long intervals between the times they saw each other. Their churches were few and far between and services fewer even when they had regular pastors. Hence, much importance was attached to home life and the task of being a father and head of the household was a big one, from the standpoint of its spiritual development as well as that of providing the temporal necessities. The patriarchal idea prevailed, the father being more largely responsible than in our day for the spiritual welfare of all members of the family, including the slaves, if he had any. Daily prayer and Bible reading was the almost universal custom with the whole family and servants gathered round. There were few exceptions to this rule of course, which is indicated by the following Query sent up from one of the churches to the association: Query—"What steps shall be taken toward a brother who neglects to hold family prayer in his home?" The answer of the association was:—"The brother should be dealt with according to the terms of the Word of God."

Held Spiritual Oversight Over Each Other

That part of the Church Covenant which obligates the members to exercise the spiritual oversight over each other was taken literally and very seriously by those early churches. The minutes of one church runs thus:—"Brother— was excluded from this church for justifying himself for correcting and chastising his wife." But he came forward two months later and "acknowledged his fault and was restored to fellowship." The same church also on another occasion:—"Resolved, That Wm.— be excluded from the fellowship of the church for his long absence from his seat, and for refusing and neglecting the citations of the church." And again, "Resolved by this church that the wearing of earrings shall not be admissible in church members." One brother deacon evidently had not been "deaking" so he was put out of his deaconship. Later this notation is made in the minutes:—"Resolved by the church that Brother— be restored to his Deaconship." Some members in another church had been absenting themselves from the Lord's table, so the church "Resolved, That when any member of this church should fail to consume (that is, partake of the Lord's Supper) he or she shall state their reason to the Deacon before our next meeting in course." If a brother or sister did anything that was thought to be out of the way as a church member they would "site him to the next conference." One brother moved away, and "The church thought it proper to take some notice of Brother B—'s conduct in going off and not paying his debts." After investigation by a specially appointed committee it was found that the rumor was false, and he was acquitted. One brother was "cited" for non-attendance on Saturday business meetings. He came forward and gave reason that he owned a mill and had to grind the people's corn.

The church dismissed the charge and admonished him to come when he could. Another reported himself for "flying into a passion and making use of improper language and on confession of his guilt he was acquitted."

Faithful In Discharge of Duties

Having been elected to some office in the church members were more faithful than we moderns. The clerks kept accurate and complete records, always written in ink. They could not always write a legible hand, but the essential facts were faithfully recorded. Some of them, however, were fine pensmen and took great pride in neatness as well as accuracy. The following is an example of one monthly business meeting on a regular Saturday conference day:—"May— Saturday before the first Sunday in May 1819. Brother J. Bolls and the Clerk only met. No business done. Dismissed in order by singing and prayer." Another reads:—"Jan. 19, 1856. No conference by reason of no preacher." And still another:—"No conference on account of high water." The shortest minute of any meeting reads as follows:—"Sept. 17, 1853. No conference." And we find tucked away in one old minute book this resolution:—"Resolved, That the time of preaching shall be precisely at 11 o'clock A. M."

Foot Washing Practiced

The so called ordinance of Foot Washing was pretty generally observed by the Baptist churches in the early days, and Queries were sent up by some doubtful churches to the association concerning it. In 1810 the old Mississippi association answered such a Query thus:—"The washing of the feet of the saints is a Christian duty." But in 1825 the Pearl River association began the movement away from its observance as a church ordinance when she said in answer to a Query:—"The washing of feet is not considered by this Association a Gospel Ordinance; but a Christian duty of a social and private kind." It is said that the Old Salem Church on Cole's Creek provided "pans and towels" at one time in their preparation for the meeting of the association with them, but it is not recorded that these were used.

Ministering To The Slaves

Provision was made for the slaves to worship separately from the whites, either in groups on the large plantations or in some central location in a given community, preached to by the pastor of the white congregation. No Negro slave in Mississippi, so far as we have record, was allowed to exercise his gifts at preaching even though he felt the urge ever so much to do so. This was the general rule throughout the South. However, there were a few notable exceptions in Virginia and perhaps other southern states. To attend the services provided for them, the slaves must obtain the written permission of their masters or overseers, and attend in groups accompanied by guards. The statutes of the State in 1822 sought to restrain the Negroes' freedom in their religious worship.

But guarding jealously the freedom for all worshippers, the Pearl River Association resolved unanimously, to memorialize the State Legislature to repeal "such part of such law as deprive our African

churches of their religious privileges." The Old Mississippi and Union Associations immediately fell in line to lend aid to this appeal to the State law-making body, and the mistake was soon corrected.

In 1829 the Old Salem Church on Cole's Creek built a shed to her meeting house, and she was soon followed by the other churches, in providing accommodations for the Negroes to worship with the whites in their own church houses. This proved more economical and especially beneficial to the colored people, as they then received the same instruction as the whites. And in almost every instance the slaves far outnumbered the whites on the church rolls; as in the case of the Natchez church in 1852 when the membership numbered 515, of whom 499 were black, 10 female white and 6 male white. (We do not know however that the blacks ever had any part in the workings of the church except as beneficiaries of its benign influence.)

Improper treatment of the slaves was discountenanced, the masters and overseers being reminded that the situation in which the blacks were placed "obliged them to forego many of the pleasures of life, and submit to drudgeries and toil which ought to excite sympathy, and compassion in the hearts of those who enjoy the fruits of their labors."

(Continued in next issue)

OLIVE BRANCH

The day was the day for the ordination of five new deacons. Pastor J. W. Lee had been invited to preach the ordination sermon in the afternoon and also to bring the message at the morning hour. For long years brother Lee was the faithful leader of these good people, and as he entered the faces grew even brighter. Then when he entered the pulpit to preach the home people and several who were visiting all stood to their feet to express to this dear man of God the love in our hearts for him. The message was great, as his always are, and we were made to pray anew, "Jesus keep me near the Cross." A good service it was and pleasing surely to the Master.

Then in the afternoon at two-thirty we came again to the church for the ordination service. The following pastors were with us for this service, J. W. Lee, C. O. Cook, E. C. Horton and Charlie Jones, also deacons from each of these brethren's churches. Brother Lee preached the sermon, while brother Horton was in charge of the singing. After the message Deacon T. H. Norvell presented the following men who had been selected as deacons for ordination, P. G. Para, Maury Haraway, Lindsey Payne, Moody Henley and R. E. Rutherford, after which brother C. O. Cook led the ordination prayer. Then after the laying on of hands we all rejoiced at having these men set apart for this particular work. These with the deacons we already had give to this church and this pastor

a group that should lead out and on for God and for His church. The future indeed is as bright "As the promises of God."

Yes, December the thirteenth was a good day for us. Pray for us all of you.

Yours in Christ,
H. J. Rushing, Pastor

JACKSONVILLE, FLA.

The Baptist Training Union of Jacksonville, Florida, will conduct a city-wide Church Music School the week beginning January 3. On each of five nights there will be two class sessions of forty-five minutes, taught by Professor E. O. Sellers of the Baptist Bible Institute, New Orleans.

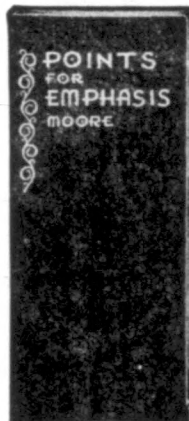
The text book will be "Church Music," prepared for the Sunday School Board by I. E. Reynolds. Special music will be furnished each night by the various choirs of the city. Jacksonville is setting a fine example for other cities to follow in its serious consideration of Church Music and Worship.

She: "In a battle of tongues a woman can always hold her own."

He: "Yes, perhaps, but she never does."—Ex.

Teacher: "What are the five senses?"

Hans: "Nickels."—Ex.



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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

The first Christmas greeting came this morning, so I know Christmas is nearly here. This will be the last letter to you before the New Year, 1937, comes in. So this is my chance to wish for you many happy experiences during this happy time. Have you been wishing for books, skates, drums, knives, horns, base balls, warm gloves, bright ties, sweaters? Most of these sound like boys, but I've seen lots of pretty things in the stores that my girls will enjoy having—dolls (of course), necklaces, scarf sets, new shoes, handkerchiefs, games, and so many other things. I hope you are all going to have many of these, and much happiness. But do you remember that there is something that makes us even happier than having these nice things that we want?

Paul, talking to some of his friends (Acts 20:30) told them to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive"? If Paul hadn't told them that, we shouldn't have known that Jesus said this very thing, for it is not put down in any other place.

I feel sure you are going to have both kinds of happiness this Christmas. You know, "blessed" and "happy" mean the same thing, the words do.

Now about some letters. One is from Mrs. Mayo, and she sends some nice puzzles that you will enjoy working over during the first three months of 1937. I think we will put in two every month, as she sends enough for that. We will print one the first week in January, and No. 2 on the third week, and will use the same arrangement for each month following.

Mrs. McCall has not been well, but she sends us a short letter to tell us something about Christmas when she was a little girl at her grandfathers. I shouldn't wonder if she wouldn't be real glad to get a Christmas card from you! Her address is 1811 Jennings St., Fort Worth, Texas.

Then here is a letter from New Orleans, from Miss Mildred. All of us are so glad she has the opportunity of doing so much good, even now when she is in training. I wonder if you have another card? Her address is Baptist Bible Institute, New Orleans, La., and the cards will be forwarded to her.

Then we have a letter from Mrs. Austin, who sends her so regular "dues" of Jeannie L. Club No. 8, and ten cents extra. I know exactly where to put that extra ten cents, and am obliged to Mrs. Austin for sending it and the dues.

Then Mrs. M. F. Phillips, the founder of our birthday offering, wishes us all a Merry Christmas and a Happy New Year, and wants to find a friend of long ago. We hope they may find each other and renew this old friendship.

Following the note of this dear 90 year old lady, came an interesting letter from Charles White, a nine year old friend of ours. I know you will enjoy reading what he has to tell us.

But my space is full, and I must stop, with much love to you all, the wish that Santa Claus may come to the house of every one on our list.

Mrs. Lipsey

THE RESURRECTION AND ASCENSION

Mt. 28, Mk. 16, Lk. 24, Jno. 20

Very early in the morning the first day of the week some women, Mary Magdalene, Joanna and others carried sweet spices to the sepulcher of Jesus as was the custom at that time. Perhaps they did not

know that the tomb had been sealed, for they asked each other, "Who shall roll away the stone?" But the angel of the Lord had rolled away the stone and sat upon it, and asked them, "Whom seek ye?" They said, "He is not here but go and tell his disciples." They went and told Peter and John who came and saw and believed, for they saw the grave clothes lying in the tomb. Mary stood weeping and Jesus himself spoke to her. Later in the evening when the disciples were in a room with the doors shut Jesus appeared to them. He showed them his hands and feet, then they knew it was Jesus Christ their Lord.

He appeared again in their midst in the same way. Then again at the sea of Tiberias: they were fishing, had been fishing all night and in the morning Jesus stood on the shore. He said to them, "Children, have you any meat?" They said, "No." He told them to cast their net on the right side of the ship and they should find food. They did so and got so many fish they could scarcely draw it out. When they came to land they saw a fire and fish on it and bread. Jesus asked them to come and dine. This was the third time he had showed himself to his disciples, he appeared in all about ten or eleven times. He was on earth about forty days.

After his several different appearances as infallible proof of his resurrection, and after giving the great commission to his followers, as we are told in Mark, Luke, John and Acts he was received into heaven and sat down on the right hand of God. He led them out as far as Bethany and blessed them and was carried into heaven.

In Acts 1:9, 10, 11, we find, "And when he had spoken these things, while they beheld, He was taken up; and a cloud received him out of their sight, and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel which also said Ye men of Galilee, why stand ye gazing up into heaven? the same Jesus which is taken up from you into heaven shall so come in like manner, as ye have seen him go into heaven."

Mrs. Beulah Mayo

New Orleans, La.,
Dec. 9, 1936

Dear Mrs. Lipsey:

Christmas will soon be here and joy is ringing in many hearts because Jesus has been manifested to them. Isn't it wonderful how a tiny child can be used to witness for Christ?

In a park one Sunday afternoon recently, a group of children gathered under an oak tree to hear some Bible stories. One child became so interested that he wanted to go after his little friend who was playing marbles near by that he, too, might hear about God. This makes us think of how many were brought to Christ during his earthly ministry.

I am having a good time teaching a group of negro children every Wednesday afternoon. I usually have a class of fifteen ranging from one year old up to sixteen years old. Each of them own a Bible now and treasure it very highly. I am thankful that I am not only permitted to be in school at B. B. I. but that I have the privilege of helping some who have not had the opportunity of knowing the Savior.

I am looking forward to spending the Christmas holidays in Mississippi with my parents.

With love,

Mildred Mixon

A very happy Christmas and glad New Year to you, dear Miss Mildred.

Dear children:

I know you will be surprised as I tell you of Christmas at my Grandfather's, but I remember it as only yesterday, and this day stands out clearly in my memory. As it neared, a turkey or goose was prepared a week or more beforehand to "take salt," ready for cooking. Pound cakes, tea cakes, and pies were all cooked ready to serve. On rising that morning, we found in our home-knit stockings, apples, an orange, raisins, stick candy, a few pecans, English walnuts, and most highly prized "nigger toes." Possibly we had a rag doll. A china head doll was very rare. Breakfast came on, biscuit, sausage or other home raised meat, coffee or milk. At noon, turkey with dressing, vegetables, such as turnips, collards, or dry peas, sweet potatoes, pumpkin, with pies and cake galore. There was a large family of children and grandchildren, all of whom, if possible gathered to enjoy this reunion. Gifts were not exchanged; it was just a season with pleasure. I must have been 8 or 10 years old before I had any thought of Christmas in connection with the birth of Christ. Even so I am made sad to feel that it is now so often considered a day for only fun and frolic.

Mrs. McCall

I do hope that cold is gone, dear friend.

Taylor, Miss.,
Dec. 15, 1936.

Dear Mrs. Lipsey:

Am sending \$1.10 for Jeannie Lipsey Club No. 8—ten cents extra to do what you think best.

Well, another year soon will be gone, into eternity, like a great many people, have gone to their reward, how soon we may go, we know not.

One, by one we are passing away beyond this earth of sin and trouble. If prepared to go, no more sighs and sorrow, but can see our dear Savior's face forever.

Pray for us when you bow in prayer or whenever you think of us.

Sincerely yours,
Mrs. M. G. Austin

Walnut Grove, Miss.,
Dec. 14, 1936.

Dear Mrs. Lipsey:

I am writing you again to see if I can get in touch with a friend through your circle. A Mrs. Lula Tenent, saw my letter in your page and wrote to me. So I was so proud to hear from her I answered it and mailed it to her at once but my letter was returned, so if she should see this letter, please write me again, giving your full address as I am anxious to renew our friendship.

Wishing you and the circle a Merry Christmas and Happy New Year, I am

Mrs. M. F. Phillips

Picayune, Miss.,
Dec. 10, 1936.

Dear Mrs. Lipsey:

It has been quite a while since I wrote you. I don't send any money to the Orphans through you, but we call the fourth Sunday in each month "Orphanage Day," in our Sunday school and give all the collection to the Orphanage and I always give to that.

I have no mother; I live with my grandparents. Mamma, as I call grandmother, lets me have the Sunday eggs for Sunday school money. I am nine years old and in the fourth grade.

I've learned all the books of the Bible since promotion day, and know how they are grouped. I can

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say the 23rd and 100th Psalms. I know the Lord's Prayer and most of the Ten Commandments. I learned the Christmas story two years ago and gave it several times in public.

The Sunbeams gave a program for Thanksgiving and I told the Christmas story then, but am sorry to say I can't sing though I try awful hard.

We have the Orphans to come down and sing for us sometimes. We always enjoy having them.

I like to read the letters in the Baptist Record.

Wishing you and the Orphans a Merry Christmas.

Your little friend,

Charles Felston White

I'm glad you have learned so much from the Bible, Charles. You must go on learning it all the time, and you will never get to the end of it. Come to see us again soon, and tell us of the happy times you had Christmas.

Camden, Miss.,
Dec. 14, 1936.

Dear Mrs. Lipsey:

I am sending \$1.00 as a birthday offering for the Orphans and B. B. I. girl. So glad to help a little.

Orland and Francis Matlock, Julius Ashley, Hamilton, and their auntie,

Miss Fannie Thornton

It will help a whole lot, Miss Fannie, and we thank you and the boys so much, and wish for you all a happy Christmas season.

DOUBLE MARRIAGE

December 16 at home, near Magee, surrounded by children and friends Mr. and Mrs. Gus Wells celebrated their fiftieth wedding anniversary. Rev. D. W. Moulder officiated while they renewed their vows. Then immediately following, their daughter Jewell was united in marriage to Mr. A. P. Ates, Rev. W. A. Hall, Presbyterian minister of Jackson officiating. A bountiful dinner was served, and everybody was happy.

D. W. Moulder

Actor: "How full was the theatre the first night of your play?"
Author: "Pit-i-ful."—Ex.

The artist was painting—sunset red, with streaks of green dots. The old rustic at a respectful distance, was watching.

"Ah," said the artist, looking up suddenly, "perhaps to you, too, nature has opened her sky-pictures page by page? Have you seen the lambent flame of dawn leaping across the livid east; the red-stained, sulphurous islets floating in the lake of fire in the west; the ragged clouds at midnight, black as raven's wing, blotting out the shuddering moon?"

"No," replied the rustic, shortly; "not since I signed the pledge."—Our Dumb Animals.

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OXFORD, MISS. JACKSON, MISS.

Merry Christmas To All

Tomorrow is Christmas! and the Baptist Training Union Department wants to extend greetings to every reader of this page of the Baptist Record. We wish we knew just how many that will be, but here's to you—all and wishing for you a very, very happy holiday season. As we think of him whose birthday we honor, may we also think of those for whom he died, and with new resolutions to seek in a larger way to introduce him to them, thus add joy to our living through a new year. We worship a King who loves his subjects, and who loves a lost world whom he yearns to have as his subjects. We please him as we tell of his wonderful love and power to save and keep. May he be more real to you this Christmas day than he has ever been before.

If you did not order the "Story Hour Leader" for your Story Hour leader for the new quarter do that right away. It is a new periodical and gives ample material for this department of the Training Union. Story Hour leaders have welcomed this help. If your church has not yet started the Story Hour now is the time to do it. Many mothers and fathers will come to B. A. U. if you have a Story Hour to which they can bring their children under nine, and these children need just what they will get in this meeting.

Davis Memorial, Jackson

We are happy to report progress all along the line at Davis Memorial Church, Jackson. Within the last quarter a new Intermediate and a new Junior B. Y. P. U. has been organized. They also have two Story Hours. They have 132 members enrolled in their Training Union and are adding to this number from week to week. Mrs. M. E. Flowers is the efficient director and Rev. Lee McGowen the much loved pastor. Plans are already being made for an enlargement campaign for the second week in March. These leaders believe in an annual program with early planning for each activity.

Lauderdale Associational B. T. U. Reports Successful Year's Work

In making the annual report to the Baptist Association Miss Coker, B. T. U. director gave the information that 28 of the 34 churches in the association had one or more unions. This is 82%, far above the average over the state as the average is less than 55%. Of course there are 24 Junior unions, 13 Intermediates, 27 Seniors, 6 Adults and 4 Story Hours, a total of 74 unions. Twelve unions have been organized during the year and 48 study courses have been held. The enrollment continues to grow, the enrollment being 1,363, an average of 17 plus to the union. Regular meetings have been held and a pro-

gressive program of extension has been carried on.

Associational directors will be glad to welcome Mrs. Howell Daniel of Forest as new associational director for Scott County. Mrs. Daniel was elected at the last meeting of the Associational B. T. U. and enters into the work with enthusiasm. Already plans for the first quarter in the new year have been made which include the goals suggested by the State B. T. U. Department. This association is enjoying the fellowship of the new pastor of the Forest church, and his wife, Dr. and Mrs. A. B. Wood. They enter into the plans for the Associational B. T. U. with zeal, already having proved themselves the friends of the Baptist Training Union constituency.

Harperville Has Training School

Last week was set for the "Take off" of five great passenger planes at Harperville Baptist Church. The five planes were five classes for the Training Union members. The Juniors were piloted by Miss Doris Guy, the Intermediates by Mr. Howard Harper, the Seniors by Mr. Auber J. Wilds, the Adults by Miss Annie Averett, and the Story Hour by Mrs. Jack Husbands. Two class periods with an intermission of 45 minutes was the schedule and the inspirational speakers for the intermission periods were: Miss Minnie Landrum of Brazil for Monday night; Dr. A. B. Wood of Forest for Tuesday night; Mr. Auber J. Wilds for Wednesday and Thursday nights, and Mr. Chester Sworn of Clinton for Friday night. The enrollment reached near the one hundred mark, some of the passengers who had reservations on some one of the planes failed to make connection and because of leaving on schedule time the planes could not wait for them. The plan is to have a "Special" plane to pick them up a little later and bring them to the S. C. (Study Course) field. Pastor Earl Brooks and Director Annie Averett were ready with strict orders that assured a safe trip and successful landing. It was a good week.

Mize Sets Up Training Union

It was the happy privilege of the State Secretary to visit for a few days the splendid little community of Mize, Mississippi. Even with a heavy rain on Sunday afternoon and evening a good crowd gathered at the church to start a study course for the Senior B. Y. P. U. The result of the few days stay was the election of a Training Union Director in the person of Mr. J. B. Howell, the election of an Intermediate Leader, a Junior Leader, a Story Hour Leader and a B. A. U. President. The beginning of what will, in all probability, be one of the best training unions in all that section of the state. Mr. McAlphin

will lead the Intermediates, Mr. Sullivan the Juniors, Mrs. Jones the Story Hour and Professor Bradshaw the Adults.

RESOLVE to be a daily Bible reader through 1937!

HOG SENSE

Mr. Thompson, anti-saloon league superintendent in Georgia, tells this true story:

In the old day, before the 18th amendment, he had a friend who owned a big saw mill in south Georgia. He was affable and generous and had a custom of ordering a keg of beer and demijohn of corn whiskey every pay-day, and treating all hands. An old sow lived around the saw mill, and one day in a spirit of jest one of the hands poured some beer into her trough. She swigged it up in a hurry. Shortly she began to cut up lots of foolish antics much to the amusement of the crew. When she was just too tipsy to stay on foot, she staggered to a cool mud puddle, burrowed herself well in, and slept it off.

(Oh, that all drunken hogs could be so well disposed of!)

The next day, the hands thinking to have more fun, poured more beer into her trough. She ran up and sniffed it, but instead of drinking it, ran her long snout under the trough, overturning it, and then throwing up her head and tail, marched off.

The owner of the mill standing near picked up an axe and burst both the keg and demijohn. One of the negroes standing near said, "Fo' de Lord, Boss! What you do dat fer?"

He said, "I don't mean to let a common, razor-back, piney woods sow have more sense than I have, and I never mean to take another drink."

Mr. Thompson says that was many years ago, but the friend has remained true to his resolve.

(Makes me think of the ass speaking to Balaam.)

WHY DISOBEY JESUS AND CALL HIM LORD?

W. C. Taylor, Brazil

Our Savior wondered: "Why call ye me Lord, Lord, and do not the things which I say?" It hardly seems worthwhile to seek an answer to His question. The question itself is a rebuke. Perhaps our reasoned answers would vary with the one who disobeyed and with each separate offense. Rather let us ask ourselves what obedience to Jesus consists in.

1. The meaning of the words of our Lord's commands determines the nature and meaning of our obedience. Words are labels of ideas. Like labels, they may be zealously retained while their contents have been ignorantly or treacherously tampered with. We want both the

labels Jesus gave, and a content of meaning that conforms to the formula of ideas He associated with the word. This is one reason why the patient study of the Scriptures in the original tongues by a large number of our ministry is vital. The leaders of our thought will thus go back of modern names of spiritual remedies to the original formula. Translate that formula into terms of current speech and you have the prescription of Jesus, the physician of our minds.

When Jesus commands baptism, obedience is conformity to the meaning of the word He employed when He employed it. What it meant when commanded, it must forever mean in obedience to the command. That is our reason for immersion, and much that precedes immersion, as essentials to an obedient baptism.

Jesus said, "Tell it to the church." The word translated church had a definite congregational sense on His lips. That meaning of His word defines the nature of our obedient church life. It must be congregational. National and international so-called churches are beyond the pale of obedience. Alas, that such a small minority of nominal Christians care anything about obeying Him they call Lord, Lord, in His revealed will about church life. It is a rebellion that is inexplicable.

Loyalty to Jesus is loyalty to His words, their meaning and spirit. That is the norm of obedient Christian life. Spirituality finds its channels in the form and spirit of conformity to the commands of our Lord. We have kept the faith, only when we have faithfully retained in the words that enshrine it their faithful meaning, label and enthusiasm.

2. Christian obedience seeks to give to Christ's commands a fair, coherent, and natural meaning, and conform to that. Figurative language calls for the deflation of the figure before obeying the command. Origines mutilated his body because of hyperbolic commands in the Sermon on the Mount. Anabaptists of some extreme schools of thought undermined public safety by obeying literally hyperbolic commands (Continued on page 16)

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PREPARING THE WAY OF THE LORD

In ancient times when a king wished to visit his subjects, he would send out a herald to proclaim his coming. As this herald delivered the king's message in the different towns and villages of the kingdom, the people would bestir themselves to prepare for this "great event." They would cut down trees, level off high places, and throw up the earth to form a highway over which their king might ride in pomp and splendor. When at last the day came for his arrival, every effort possible had been made to prepare for an appropriate reception for him. The people came with gifts of the very best that they had, and were all dressed in their gala apparel. As the king drew near to the city, they hastened out to meet him, and amid shouts of joy, they gathered around to do homage to him whom they served and adored.

Hundreds of years before the Lord of glory came to this sin-cursed earth, He began sending messengers to herald His coming. They announced the purpose of His mission, and described the way in which He should come; even naming the very town in which He should be born. The last prophet that was sent on this divine mission was John the Baptist. It stirs our hearts to think of the burning words of this great forerunner, and how he exhorted the people to "prepare the way of the Lord", saying, "Make straight in the desert a highway for our God."

There came a time when the king actually arrived, but in spite of the information and exhortations that had been given to His subjects, only a few were prepared to receive Him. The wise men, the shepherds, with a few other devout souls, rejoiced with the angels at His birth. He left the "ivory palaces of the heavenlies to spend His first night here on earth, sleeping in a stable, with sheep and oxen. He laid aside His kingly garments all fragrant with myrrh and aloes and cassia" (Ps. 45:8), to be wrapped in the rough swaddling clothes worn by the poor people of that country. This King did not come to receive homage and adoration from His people but to give Himself as a sacrifice for their sins: instead of exacting gifts from them He required nothing of them but that they accept "the gift" that He has made possible for them by His death on Calvary's Cross. All these things took place nearly two thousand years ago, yet we are still contemplating the wonders of God's love gift to His unworthy subjects.

This same King has given forth the proclamation that He will come back again to this earth. He will not come as the Babe of Bethlehem, nor as the lowly Nazarene, who "humbled Himself, even unto the death of the cross," but as King of kings and Lord of lords. He is coming to execute judgment upon a Christ-rejecting world and to establish His throne in righteousness in Jerusalem. The souls of God's children are fired with a holy zeal as they realize that He has sent them to prepare the way before Him.

Surely it is not presumptuous to think that His "blood bought" ones are to have a part in this great preparation for His coming again. Those who are faithfully proclaiming the gospel message to the Gentiles and those who are taking the word of light to the Jews, all have their important part. We would not forget those who send and those who pray. The senders are just as important as those who go, for how shall they preach, except they be sent. The ones who pray are also just as indispensable to this work, for God must have prayer-helpers as channels through which to work. "Pray for the peace of Jerusalem, they shall prosper that love thee."

We as Southern Baptist women, rejoice that He has given us a place to serve Him in His own country, Palestine. We thank God for the wonderful little book, "Palestinian Tapestries," written by Mrs. Watts. We praise Him for our missionaries, brother Eddleman and Miss Clor. We read Miss Clor's last letter in the Baptist Record and realize that all these dear ones are "preparing the way of the Lord" there in the land of His birth.

The old, old story seems more and more wonderful. The Christmas carols seem sweeter than ever before; and we seem to feel the very presence of the angels as we, with the children, gather around to adore Him, and sing praises to His name; looking forward to the time, "till He come again."

—Mrs. H. A. Waggener.

ASSOCIATIONAL S. S. CONFERENCE, LAUDERDALE COUNTY

Baptists of Lauderdale County are still warm with the afterglow of a Tri-Department (Young People's-Adult-Extension) Sunday School Conference held in Meridian Nov. 23-27. Through the kind assistance of our Associate Sunday School Secretary of the State Department, Mr. E. C. Williams, we were able to engage Mr. Wm. P. Phillips, Mr. A. V. Washburn, and Miss Verda Von Hagen, of the Sunday School Board, for a week's intensive work in our association.

In the mornings, meetings were held successively in the five districts of the association, the three workers named being carried to the host church of the district and conducting conferences based on observed needs of the situations represented. Of course, representatives of the other churches in the district came to these meetings. The conferences began at 10:00 and lunch was served to all present. These morning meetings in the districts greatly stimulated both the work in the churches represented, and also the County Sunday School Association organization and work. The district superintendents promoted these meetings under the direction of the county superintendent.

Each night, Monday through Friday, general sessions were held at the Fifteenth Avenue Baptist Church for workers from all over the county. Meetings began at 6:30, with the following schedule:

- 6:30—First Conference Period.
- 7:15—Lunch
- 7:35—Demonstration Period
- 8:15—Round-Table Discussion

8:30—Second Conference Period
9:15—Adjournment

The conference periods were given over to the discussion of all phases of the problems and needs of the three departments named, with separate meeting places for the Young People's, Adult and Extension groups. Miss Von Hagen led the Extension Conference, Mr. Washburn the Young People's; and Mr. Phillips, the Adult. These periods were intensive and comprehensive, full of information, plans, inspiration. It was a week of the most concentrated study of the task of Sunday school promotion in the departments represented. The leaders were at their best. They won our hearts and our confidence. They delivered the goods.

The demonstrations were dramatizations of certain phases of department or class work. They were put on by various groups in the city under the direction of the workers. Then they were discussed, with emphasis given to both strong and weak places. The demonstrations were highly profitable, being little one-act plays with subjects in which all were vitally interested.

Churches of the city served lunch. Fifteenth Avenue Church and Dr. T. M. Fleming, pastor, deserve our richest thanks for their excellent services as hosts.

Credit for the success of the week are largely due to Mr. J. L. McLemore, and his five district superintendents, Adelbert Evans, R. H. Phillips, Lee Brandon, Lester Sims, and Frank McDonald. Rev. B. S. Vaughan, moderator of the association, gave the finest support. City pastors were most active in promotion.

Fine results are appearing on all sides. We are most grateful to the workers, and to the Sunday School Board. Possibly no association project has ever been quite so profitable in so many different and important ways.

J. H. Street, Educational Chm.
Lauderdale County Assn.

CALVARY BAPTIST CHURCH Vicksburg, Miss.

Beginning last July as a church, that grew out of a neighborhood Sunday school organized about a year ago, Calvary Church of Vicksburg has already made a place for itself in this community.

It is said, by one who has no interest in churches, is not a member and does not attend this church, "The building of a church in the Log Store community is the best thing that ever happened there." And with that remark in mind, can one say the work is not worthwhile? Of course the work has been handi-

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capped by a shortage of funds and not being able to keep the work going constantly to conclusion but we feel that God is working mightily here to build up a new name in a community long thought hopeless. A community that had tried to lift itself by every possible means but God, has turned to God.

The December business meeting of the church showed the lot bought and paid for and the church building on the way to completion. This is not all. Since the very first month the church has given regularly to missions through the State Board. For Thanksgiving the Sunday school and B. T. U. sent a cash and commodity donation to the Baptist Home for Children to the value of \$15.00.

The month of November showed an average attendance at Sunday school of thirty or more and at B. T. U. of more than forty.

No single service has been missed during the building program. The church meets each Sunday regularly in the homes of its members and their friends.

Most of the building has been done with voluntary labor except the partial payment of two experienced carpenters, not members of the church, who willingly donated part of their time to this work.

Our pastor, brother E. R. Pinson, preaches each first and second Sunday at the morning and evening hours. He has worked patiently and untiringly to give us the much needed leadership for this work. Brother Pinson is from Tennessee but is a student at Mississippi College. As a community we feel deeply indebted to him.

The sympathetic assistance and prayers of other Christians is appreciated and earnestly desired.

Eva W. Davis, Clerk

Dec. 11, 1936

Scribber: "Give to the world the best you have and the best will come back to you."

Scratcher: "Yes, that's the way it's been with every poem I've written so far."—Pathfinder.

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LOUIS J. BRISTOW
Superintendent

THE HOME-GOING OF BROTHER JOE LANE

A. D. Muse, Evangelist

I had just returned last night from a meeting at Kingston, Tenn., and was sitting by the fire glancing over all the Baptist papers and my eyes fell on the note by the editor about the home-going of brother Joe Lane. It made a peculiar feeling come over me.

I have known brother Lane all my life. He was the first preacher who ever called on me to lead a public prayer. He was the gentlest soul I ever knew. He was never a well man and never strong. He was a cripple from white swelling in his leg in his youth. I often heard it said "The Lord just crippled brother Lane to give him a leaning back prop to preach." Often said, "When brother Lane gets propped back on that crippled leg he is going to take you to glory in this sermon" and I reckon brother Lane could come the nearest taking his congregation to glory of any preacher anywhere.

Brother Lane lived much in the house of sorrow, first in his own life and always in the homes of his sorrowing members. Many a time in McComb has he gone back to the kitchen and sat by the stove and talked with some dear saint while she was cooking dinner and as they talked and wept together she almost mixed her tears with the biscuit dough. From there he met some poor laboring man on the streets on his way to his work and stopped and asked about the family and called every child by name and I have known him to call all the grandchildren by name and ask about them. And then with equal grace and perfect charm he moved on to the home of the most cultured and refined. And I heard a Presbyterian woman say, "I would rather have brother Lane meet me on the street and shake hands with me and say 'How are you and the Lord getting along,' than hear the average sermon. There was more religion in it." He knew the language and manners of common people and talked and lived both. Yet in nature and culture he had the taste and equipment of the aristocrat. He knew all the sorrows common to mankind and wept with them all. He was the only preacher I ever saw who could preach on hell and everybody would weep with him through the sermon. He had a natural sense of humor that he said God gave him to turn off trouble. He could always give a humorous turn to any rising crisis and save a critical situation. So far as I know there is just one more of a long line of the noblest preachers I have ever known and that is brother I. H. Anding. I think he lives at Brookhaven. There were brother Wayne Sutton, brother J. R. Johnson—there was a preacher for you—brother J. C. Buckley—(a veritable Gospel digger)—brother R. Drummond, brother J. E. Thigpen, brother J. H. Lane, brother I. H. Anding—yes, and that old war horse, brother J. P. Williams. Brethren, those men were preachers. Their pulpit was their throne and they reigned there supreme.

I have said it from one end of the American continent to the other

A FAITHFUL PASTOR

Please allow us to say a few words concerning a faithful pastor, Rev. W. B. May of Ashland, Miss., who preached his final sermon to his church and congregation at Carey Chapel the fourth Sunday in November.

At Carey Chapel for ten years past, brother May has been pastor of our church, and within that period he has greatly endeared himself to us by his amiable character, his earnest devotion to duty, and the hearty interest he has manifested in our welfare as a people.

In the pulpit he has faithfully presented the precepts of our religion, has warned us against the evils that continually beset us, and has earnestly pleaded with us to seek our truest happiness in the paths of rectitude, and peace. In all things he has proven himself a competent and loving pastor.

Our church has made wonderful progress under his leadership. The morale of the church has been greatly strengthened.

We are exceedingly sorry to lose brother May, but our loss is gain to other churches where he may go. We commend brother May most heartily to any church seeking a faithful, loyal, able and cooperative preacher and teacher of God's Holy Word.

Elliott McDugle,
S. S. Superintendent

COMMENDING BRO. HOLLAND

Whereas, it appearing that it is the Lord's will that our worthy pastor, brother C. Z. Holland, shall enter into another field of service, and,

Whereas, he has tendered his resignation as pastor of Newton Baptist Church, and same has been accepted, said resignation to take effect January 1, 1937.

Now, Therefore Be It Resolved, by said church as follows:

1. That we feel keenly the loss of a faithful leader, a tireless worker, and a conscientious Christian gentleman.

2. That it is only recognition and appreciation of his outstanding fitness and qualification for the work he is now called into that enables us to reluctantly give him up. In our opinion the Board is certainly to be congratulated on securing his services; we feel like that your need for his services is possibly not so much greater than is ours, but possibly vastly more far reaching.

3. We commend and recommend him unreservedly to the new task he is now assuming. And we are sincerely hoping and praying that he shall have the cooperation and support of the Board, the pastors and the great host of Baptists of Mississippi to the end that many of our financial troubles and difficulty may soon be largely solved.

and I still say it, there is no spot in this country ever blessed with a group of real Bible preachers, living at the same time as that central part of south Mississippi.

881 South Cooper,
Memphis, Tenn.

4. We appreciate thoroughly the great work he has done for the Newton Baptist Church in the short pastorate here. And we sincerely regret to give him and his splendid family up; but we are consoled in the anticipation that our loss will be the gain to our entire denominational program.

5. Be it resolved further, that brother Holland and his family be furnished with a copy of these resolutions, and that a copy be forwarded to the Board at Jackson, and a copy delivered to the press.

J. P. MILEY,
W. W. JAMES,
D. M. ANDERSON,
Committee

BLUE MOUNTAIN COLLEGE B. S. U.

Sunday, December 13, was a special day in the Mission Sunday school work being done by our students. Although the day was cold, a number of girls attended these services, which are held each Sunday afternoon in several homes in the vicinity of the college. Christmas programs were presented in each of the services.

In the Mountain Sunday School class Frances Jeffers told the beautiful story of Christmas, while B. G. Lee read a Christmas poem, after which Patricia Gilpin sang "Oh, Little Town of Bethlehem." Hymns and Christmas carols were sung, accompanied by accordion music, which was furnished by Eugenia Waring. The children who attend this school are taught in a special class. There is also another class for colored children living on the mountain.

At the Mission School meeting in the Bishop home, which is some distance from the college in another direction, the Christmas story was quoted from the Bible by Mildred Senter, and later told by Zenona Faust. After a special song, "Away in a Manger," Mary Helen Johnson told another Christmas story for the children. After Christmas carols had been sung by a chorus of girls, Christmas gifts and fruit were presented to each child.

Frances Fraser

B. S. U. ACTIVITIES AT MSCW

One of the most inspiring and helpful features of our year's program in B. S. U. was the joint council meeting with the University of Alabama on Saturday afternoon and evening, December 5. The Alabama group arrived in the afternoon, and after a "get-acquainted," informal tea at the Baptist workshop, the councils went on a tour of the campus. At five-thirty the cheerful group assembled in the college tea room for a delightful banquet. Immediately after this period of fun, the council meeting proper began in the sawdust room of the Workshop. With Lois Bush, M. S. C. W. president, and Oliver Wilbanks, Alabama president, also

state president of Alabama, presiding, the two councils shared experiences, discussed best ways for doing things, compared notes, and caught together a new vision of B. S. U. on state campuses; what it is, and what it means; and its colossal importance in the Master's work.

How we might share this vision of service by making Christ vital on our campuses was shown in a stirring message and an irresistible challenge by DeWitt Matthews, Student Secretary, at the University of Alabama. To prepare us to make Christ vital on our campuses, Christine Sanders led in a very helpful round-table discussion of how we might make Christ live in our own personal lives. In this discussion, especially, the inspiring and guiding comments of Rhobia Taylor, Student Secretary at M. S. C. W., and DeWitt Matthews, gave added depth and meaning.

Among the best features of the program was the special music by the quartette from Alabama.

Howard Covington, president of B. S. U. at State College; Rowland Hamilton and Newman Reese, council members from State; and Robert Palmer, former state president of B. S. U. in Louisiana, joined the two councils for the evening discussion. The presence of the two state presidents, Oliver Wilbanks and Robert Palmer, added to the program.

Pansy Simmons, Reporter.

SUNDAY SCHOOL LESSON

(Continued from page 10)

unto Jesus," thus the translation ought to read. Looking away from all the scenes and sights of earth. Looking away from all that tends to vex us or annoy. Looking away from all the vain world's garish day and demand and doing. Looking away unto Him who by faith overcame the world and vanquished death and entered into fadeless day at God the Father's own right hand.

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SPANISH SPEAKING BAPTIST CONGREGATION IN THE DELTA

A MEXICAN REVIVAL

A year ago the writer of these lines went by invitation to the Delta and held some meetings with the Mexican cotton pickers there. As they had no pastor, an "ever-green" Sunday school was organized, to be conducted by themselves after my departure. Also I encouraged them to have, in their simple way, a weekly preaching and Bible study service, fourteen of them were received by letter and three others were baptized. Recently they brought from Texas brother Eluterio Gonzales, an unordained preacher who has completed the four-year course at the Baptist Mission Seminary for Mexicans located at Bastrop, Texas. Brother Gonzales and the older children in his family pick cotton for six days in the week, and then he leads the regular church services on Sunday. The number of Mexicans in that locality has been greatly increased by the coming of others in search of work, due to the failure of the crop in certain parts of Texas, and the abundant harvest here. Very few can speak English, but these interpret for the rest. Some of their fine boys and girls have entered the Hughes High School. To the joy of her parents, one sixteen year old girl is leading the class in her grade.

The Baptist pastor at Hughes, Rev. H. L. Lipford, has secured for the mission a limited supply of Spanish Bibles, hymn books, and Sunday school literature.

Recently I held for them a protracted meeting, preaching in Spanish for eight days to large congregations. Finer attention and interest I have never seen. Many tears were shed, bless the precious hearts! The Lord was present in power.

At the close of the meeting twelve were received into the membership of the American church of Hughes, all adults except one, a fourteen-year-old boy. Four were baptized and eight came by letter. Others are expected to follow soon. One high-class Mexican, a Methodist, brought his large family with him and came seventy-two miles to be present at the services on the last day. They seemed greatly delighted.

We talked with Mr. Kellogg, the planter who employs these Mexicans, and found him highly pleased with them as laborers, and glad that we are preaching to them. He says he is planning to build them a church house. The American pas-

tor and church of Hughes are nursing that mission, and they are justly proud of it.

So far as I know, this is the only Spanish mission along the Mississippi River between St. Louis and New Orleans. Let us pray that God will send His blessings down upon these "strangers within our gates."

J. G. Chastain, Sr.,
Associate Pastor, Lexington Baptist Church,
Lexington, Miss.

WHY DISOBEY JESUS?

(Continued from page 13)
about swearing, war and magistracy.

By such blind obedience to crass literalism in interpreting a phrase one could justify himself in hating mother, or wife, or children. All pacifism goes to this extreme. All such literalism is a mechanical calling Jesus "Lord, Lord" and failing to do His will. His will, when expressed in any figure of language—and no teacher ever loved figurative language more—is what that figure means when interpreted in ordinary language. Thus we have a real love of peace inculcated, though not an unreasonable pacifism. We have real simplicity and sincerity of speech commanded, but not a prohibition of oaths. A real subjection to authority, even in marching "the second mile," but not a craven submission to all injustice.

3. Obedience to Jesus is the understanding and practice of His total testimony, by word or example, as to our duty. Conscience examines the whole record. It discovers He did not turn the other cheek when smitten. Then obedience will require patience, but not foolish literalism at that point. If He spoke against the sword once, He commanded it on another occasion. It is no obedience that halves His testimony to our consciences. We must search out His full witness as to our duty. Anything less is to call Him "Lord, Lord," but not do part of what He says.

4. We must go to the rest of the New Testament to find His full revelation of duty. He said clearly there was much He could not say to His apostles in the days of His flesh. They were not ready. Only in the light of the Cross and the Resurrection would our full duty appear. He promised the Spirit to guide the apostles into all the truth. We have that in the New Testament. There is no conflict between Jesus, and

Paul or John. What Jesus "began to do and teach" He has continued through them. It is not loyalty to refuse His fuller and final testimony to our consciences through them, passing over the complete to prefer the partial and preliminary. The whole counsel of God is our norm.

5. Obedience to Jesus consists in the faithful application of His principles to all the moral and spiritual problems of our life. We face a thousand issues nowhere catalogued in the New Testament. With the principles of our Lord fairly interpreted, we may face them confidently. Here our own fallible judgments enter more into the solution of our problems, so we can well be less dogmatic. But we cannot shirk the duty of acting in our problems on principles Jesus revealed in facing problems of conduct common to us and Him.

When He refused, for example, to be a judge and divider of an estate, we may well avoid any desire to make Christianity a totalitarian way of ordering all the economic details of human existence. And when He defined neighborliness as rendering help to the needy providentially placed in our path, He authorized and commanded Christian benevolence.

To say "Lord, Lord" to Jesus entails a study of His will as revealed in His word, and a plea for His illumining Spirit to guide us to apply the right principle to conduct.

SOUTHERN BAPTIST MISSION

(Continued from page 9)

doe, our new Dr. Wallace, Dr. Woodward and family. This happy moment helps us to better understand what it shall be when we arrive at the great Eternal Home Port on that other shore. Two days later a cablegram from America brought the news that my great missionary-hearted mother, Mrs. M. D. Ray, had just crossed over to live with the redeemed of the Lord of glory.

How happy we are to see that your great institution here in Wuchow, the Stout Memorial Hospital, has risen like a mighty light-house for God out of the chaos and ruin that threatened it not long before we started home on furlough last year. Under the leadership of the Holy Spirit your own beloved missionary, Dr. Robert E. Beddoe, has been used of the Lord to save and re-establish this great institution of healing and preaching in the hearts of the Chinese people of Kwong Sai Province. It is most encouraging to find the wonderful confidence and friendship the high military officials of this province have for Dr. Beddoe. He has proven that love and kindness will win where all other methods fail.

We find that the evangelistic work in the out-stations of the Wu-

chow field has suffered in many ways. You remember this work in Kwong Sai is about a half century newer than our work in the Canton field south of us. Our evangelistic work was striving for self-support when the disastrous cuts in appropriations by Southern Baptists reduced our evangelistic forces about 75%, closed practically all of our work in the larger cities outside of Wuchow. These abandoned mission out-stations with their little flocks of new Christians were left by Southern Baptists to struggle for themselves or die.

We are grateful to God for your sending to us of Dr. and Mrs. F. T. Woodward last year to join the evangelistic forces of the Wuchow field. They carried on in a great way during our absence in America, and now we are so happy to rejoin them in this great opportunity we now have to preach the Gospel of Jesus Christ to the multitudes in the interior of this needy province. The doors are wide open for Christ's Gospel now, today! Let us work before they close! You have sent us thus far and we have faith to believe that you will continue to back us with your prayers and finances until Jesus shall say, "Well done. It's enough. Come home."

The final report on Foreign Missions will be read in the faces of many peoples from the uttermost parts of the earth as they take their places in the eternal city of God.

Yours in His service,
REX RAY

THE PRINCE OF PEACE
By Rev. A. R. Adams
Marianna, Ark.

Once more we hear the angels sing
A star shines brightly in the east
Angelic hosts their message bring
That Christ is born—the Prince of Peace.

Put up that sword O war-torn world
Let strife among the nations cease
Let all thy battle flags be furled
And bow before the Prince of Peace.

Dear Father may the coming year
Be one of joy and sweet release
From hatred, malice, greed and fear
And Jesus crowned the Prince of Peace.

Prof.: "Mr. Watson, will you tell me why you look at your time-piece so often?"

Soph.: "Yes, sir! (suavely) I was afraid, sir, that you wouldn't have time to finish your interesting lecture, sir!"—Ex.

She: "Why do editors return your manuscripts?"

He: "I have no idea."

She: "Ah! That explains it."—Our Dumb Animals.

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